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Ideals That Have Helped Me

By FRANCIS WESLEY WARNE
One of the Bishops of the Methodist Episcopal Church



THE METHODIST BOOK CONCERN
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PREFACE—WHY ANOTHER BOOK?

WHY another sermon? Just as another sermon is preached with the hope of inspiring and helping people, so this, another little book, is sent forth with a similar hope. While yet a young minister, I received during a Morning Watch what I have since regarded as an inspiration. The suggestion was that I keep a little book in which to record things I believed and ideals that inspired me. At that time I had no thought that its contents would ever be seen by any eye except my own, but since I have been lying ill in Bangalore and Clifton Springs two ideas in sharp contrast have struggled within me. One has been, Why not pass on some of your ideals recorded in your little book, for they may help others as they have helped you? That to do this would by some be called egotism, and would be so understood, has been the opposing idea with which I have struggled. I shall, therefore, in this preface take the reader into my confidence concerning some of the ideals which have given me courage enough to write another book.

As a young man I placed in my private book Wesley's guiding motto, and that motto has been one of my life-long ideals:

“Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.”

The carrying out the spirit of this motto with the hope of bringing "forth fruit in old age" is one of the ideals that has encouraged me while convalescing to write on *Ideals That Have Helped Me*.

I have also been encouraged to write by the fact that Christ did not say, "Ye are my preachers," but, rather, "Ye are my witnesses." Christ's witnessing commission, in a large measure, has put a witnessing ideal into my whole ministry. This ideal furnishes another reason for writing, and it also gives my explanation and apology for using the first personal pronoun which the reader will find running through the entire book. Personal testimony is used because I know no more scriptural way of obeying Christ's witnessing commission, or of giving grateful praise for the grace of God so freely given, and of saying exactly what I want to say, than to use the personal pronouns. Would not the witnessing and the comforting power of Paul's epistles be greatly weakened if the "I," "I know," and "We know," were deleted? Was Paul an egotist? Would anyone take "I John saw," "I John heard," and "We beheld his glory," from the witnessing of John? Or to refer to the Master himself, could we do without his testimonies concerning himself, such as, "I am the light of the world." "I am the way, the truth, and the life," "I am the Son of God," and so on? Is there any more helpful way than that of personal testimony? Does not this raise a question worthy of most serious consideration and church-wide correction? It is this: Have not our pastors and people drifted too far away from Christ's witnessing commission, and has not the gospel message been thereby greatly weakened?

While yet a young minister I also pasted the following in my little book as another of my ideals:

“The man of gold, with wealth untold,
Printer’s ink may scorn,
Or knit his brow, nor deign to bow to one so lowly
born;
But Printer’s ink has built its throne
Where minds their tributes bring, and God’s most
gifted intellects shout
‘Printer’s Ink is King.’ ”

Nevertheless pressure of work through a busy life kept me from writing books; yet the idea was ever present with me, and is one of the ideals that has impelled me in maturer life to acknowledge “Printer’s Ink is King”; for when this is printed I shall have published seven books, all, excepting one, written after being over seventy. I have several others in mind which I hope to write, if health permits, after I have been retired. Does not all this comply with Browning’s:

“Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, ‘A whole I planned,
Youth shows but half; trust God: see all nor be
afraid!’ ”

The book that is the exception is *The Biblical Sabbath*, which was written about thirty-five years ago during my Calcutta pastorate. I think the story of its writing worth presenting briefly, for it tells of one of the many missionary problems with which the good people at home are not acquainted. The occasion was the arrival in Calcutta from America

of a group of fourteen Seventh Day Adventist missionaries to begin the work of that denomination in India. Although their chief tenet is that Saturday, and not Sunday, should be observed, yet they began their work by renting and holding services in a great theater on Sunday evening. Seventh Day Adventist teaching was then all new in Calcutta, and greatly confused my people. I, therefore, in the midst of a busy pastorate to instruct my people got copies of all the Seventh Day Adventist literature they were circulating and wrote my book as an answer. The people eagerly read it, and learned among many other things that while they had been charged with breaking God's commandment if they did not keep Saturday, that "Saturday" was not mentioned in the fourth commandment, and that its command was six days' labor and a day of rest without any reference to "Saturday." When they realized that God in his infinite wisdom had left the way open for the change that he knew would come, they were greatly relieved. They further saw that the first day of the week was kept in memory of the greatest event in history, Christ's resurrection, and that circumcision, offering of sacrifices, and other things distinctly Jewish, including the keeping of Saturday, gradually disappeared from among the Christians with the incoming of the gospel's revelation, and this without any distinct command that they should disappear.

With the hope that this little book of Ideals may have messages of comfort and inspiration for others, it is prayerfully sent forth as one more small offering of "Man's nothing perfect to God's all complete."

F. W. W.

CHAPTER I

IDEALS FROM A PERSONAL LETTER

“WARNE! Live in God’s secret, obey his voice, his every whisper. Put him and keep him before wife and child and church, reputation and success. Make him the supreme object of your affections. Do always that which is well pleasing in his sight, and you will reach the goal.”

This message came to me while yet a young minister, in a Christmas greeting from a ministerial friend whom I greatly admired, and who had a fatherly interest in my future. The message made on me a profound impression, and was copied into my little book, where it could be seen daily. Though he did not define his ideal of life’s “goal,” I was impressed that he meant something to be attained through a very carefully planned growth in which not my way, will, or plan, but God’s was to be supreme. It suggested to me as a life plan the same line of reasoning as is found in the first Psalm, which has always appealed to me as introductory to the whole devotional book of Psalms, and to the Psalm of Life. That is, the “blessed” life is attained only by a persistent eschewing of all evil, and choosing to daily meditate on the law of the Lord. The psalmist beautifully symbolized such a blessed life under the figure of a tree planted by the rivers of water, having a never-withering leaf, and bringing forth fruit in its season, the ideal being that such

a tree derives its vigor from a soil saturated with a life-giving potency; that in like manner the blessed life taps a veritable river of spiritual energy, which though invisible produces the visible, by invigorating the blessed man's whole being, so that what water is to the tree, this stream of spiritual energy is to the soul, and that entirely independent of visible environment.

This principle I have for years seen demonstrated in India during the season before the rains when the hot winds, at a temperature around 170 degrees in the sun, sweep over northern India, withering every blade of grass and green herb on the earth's surface, until one sees only drifting sand. Yet at that very time, as I rode on the train, I would see the land dotted with great green mango groves, and there were on our table the most luscious mangoes. Why? I was in the valley of the Ganges, where within a few feet from the surface the roots of the mango tree are bedded in a river-saturated soil, and therefore the mango tree, like the psalmist's tree, had no withering of its leaf, and brought forth its most delicious fruit in that intense heat in its season; so I have seen the Indian minister, the missionary, his family, and the Christian laymen in the midst of the withering blight of idolatrous environment bearing gloriously abundant fruits of the Spirit, because, though in the heart of the non-Christian world, they were yet rooted in the rivers of grace that flow from the throne of God.

Hence my ministerial friend's ideal has become more precious with the years, as I have seen it thus demonstrated in a non-Christian land. As I have

seen new converts enabled to leave the self-centered and live the God-centered life and be lifted out of a licentious realm up into the spiritual, bearing abundant fruit "unto eternal life," I have been led to believe intensely that the goal of the blessed life is well worth while. To sum up, two stanzas from Goethe's immortal poem on "Haste Not! Rest Not!" when lifted to the spiritual realm, put in poetic form the ideal persistent rejection of evil, and the daily meditation and clinging to the good which the Christmas letter of my ministerial friend implanted in my heart when the principal part of my life was yet to be lived:

"Haste not! Let no thoughtless deed
Mar for aye the spirit's speed!
Ponder well, and know the right,
Onward then, with all thy might!
Haste not! years can ne'er atone
For one reckless action done.

"Haste not! rest not! calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide;—
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy work at last."

For further help in maintaining my friend's ideals I have for years kept on the front pages of a book in which I record my calendar of daily engagements, so that I could see them every morning, ideals like the following:

1. *Prayer in Christ's Name.* "To pray in Christ's name is to be merged into his very being and so identified that it is 'no longer I that live, but Christ

liveth in me.' Prayer that springs from Christ's complete domination of our lives is the only prayer that means power. To be mighty in prayer means to let God be mighty in us." "Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son." Which means that one must have everything selfish so completely put away that there remains no other motive in prayer except "*that the Father may be glorified in the Son.*" This has for years been an ideal that has helped me, and is, as I understand it, the all-inclusive condition of that most definite promise "that will I do." What stories I could tell of Christ, not I, doing it along the lines of this scriptural prayer life.

2. *Patience.* "Better that Christ had endured a thousandfold more buffeting than that he should have uttered one impatient word. Had he failed before Pilate and indulged in petulant speech, no matter how sharp might have been the provocation, it would have been a tragedy. His miracles would have gone for naught; his character would have been plainly imperfect.

"He that is slow to anger is better than the mighty,
And he that ruleth his spirit, than he that taketh a
city."

Oh, how many mornings I have been helped in preparing for a trying day by reading this about Jesus, and being, through his example, inspired to be patient!

To help me to "be of good cheer" as I have tried to live up to my friend's ideals and to be always happy in my work, I have kept with these other

ideals the following by Marcella DeDou Hicks, entitled "Pick Up Your Load":

"Pick up your load and carry it along
Nor let your lips e'er falter in their song,
'Tis by the burdens that we bear that we grow
strong.

"A heavier load than yours can ever be,
Was borne along the road to Calvary.

"Pick up your load, nor yet with tearful eyes,
Nor go with lagging steps and heart that sighs,
But go with head erect, and courage high.

"A heavier heart than yours can ever be,
Went with our Lord into Gethsemane.

"Pick up your load, nor seek to shift its weight,
Upon the shoulders of a weary mate,
But, rather, share his burden and his fate.

"Though rough the road, and strewn with many a
stone,
Christ bore the burdens of the world alone.

"Pick up your load, and bear it day by day—
There's One who walks beside you all the way."

For helping me to live up to my friend's ideals, there is a hymn that came helpfully into my life while a pastor in Calcutta. There was held there a monthly united missionary prayer meeting attended by the missionaries of all denominations at which some very devout women often sang one of Frances Ridley Havergal's hymns. I enjoyed the hymn, but the last four lines of the second stanza always put me under conviction, for well I knew, under the

burdens that I was bearing, that I was not living up to such an ideal; yet I was pleased to hear it sung, for it stimulated me to reach out for the fullness of a victorious spiritual experience to which I earnestly longed to attain. Although it is now over a quarter of a century since I have heard the singing of that hymn, still the ideal allures me. I will quote the whole hymn, for so far as I know with us it is not popularly known. It is the italicized last four lines of the second stanza which convicted me, and to which I wish to call special attention as an ideal life, thereby hoping to make them as inspirational and helpful to others as they have been to me:

“Like a river glorious
 Is God’s perfect peace,
 Over all victorious,
 In its bright increase;
 Perfect, yet it floweth,
 Fuller every day—
 Perfect, yet it groweth
 Deeper all the way.

Chorus:

“Stayed upon Jehovah,
 Hearts are fully blest,
 Finding, as he promised,
 Perfect peace and rest.

“Hidden in the hollow
 Of his blessed hand,
 Never foe can follow,
 Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there.

“Every joy or trial
Falleth from above,
Traced upon our dial
By the Sun of Love.
We may trust him fully,
All for us to do;
They who trust him wholly
Find him wholly true.”

Another ideal: “Never forget that the only indestructible material in destiny’s fierce crucible is character.” About forty years ago I heard the foregoing sentence from the lips of Frances Willard. It went into my little book, and has been through the years one of my inspirational ideals.

I close this chapter with another ideal that has helped me try to live up to my friend’s ambition for me and which I have often used to inspire our beloved Indian ministers, trying to make them feel their responsibility and opportunities as the founders and leaders of the infant church in the great land of India:

“It is a fact of history that no true church was ever overthrown so long as the clergy was incorrupt, pure, and true.”

CHAPTER II

IDEALS ON "LAID-UP" SURPRISES

"OH how great is thy goodness,
Which thou hast laid up for them that fear thee!"
—*Psalm 31. 19.*

The distinctive characteristics of people of various religions are largely the outcome of their different conceptions of God. The psalmist in the words quoted presents God as a loving Father, who, like fond parents for Christmas and birthday occasions, have presents "laid up" to be brought out as surprises at just the proper moment. There is an illuminating Cornish story told by Mark Guy Pearse of a sick miner whose wife was weeping at his bedside, when he asked: "What is the matter?"

She replied, weeping: "You are sick, winter is coming, there is no coal, the rent has to be paid, and the children fed and clothed."

The sick husband seeing her, motherlike, busy at something, inquired, "What are you doing?"

The wife replied: "Making a winter dress for Bessie."

"Have you told her?" the husband asked.

The wife replied, "No."

"Well, what would you think if you found Bessie weeping and saying, 'Mother has wholly forgotten me, winter is coming and I will have no winter dress.'"

The trustful miner's question in this little story, "Have You Told Her?" suggests my central surprise thought concerning "laid-up" surprise blessings.

The psalmist suggests that God has made an ample and all-inclusive provision for his people, but often only lets them know as a surprise when the occasion arises. God has "laid up" provision for meeting humanity's physical, spiritual, and eternal needs, and in that order I wish to call attention to some of the "laid-up" surprises the heavenly Father has for his people but of which he has not in advance told them.

Physical or Material Necessities. There was just as much electricity and radio carrying elements in the universe in the days of Abraham as in the days of Edison, but what did Abraham know about electricity or radio and what need had he of either? Abraham, who moved daily only the distance that a mother sheep could move her lambs, and reclining in his tent with servants to supply his every want, what need had Abraham of electricity? But when God's family had grown to great nations and were living in great cities that had immense community and international needs for heat, light, and power, then God had an Edison and others prepared to bring forth as a surprise the miracle-working power of electricity. One might go on. What did Abraham know about or what need had he of the vast subterranean supplies of gas, coal, oil and all other minerals which God had "laid up" in the cellars of our house, the earth, to be brought out as surprises when needed? One of the last great surprises of this

kind is in India. Through the centuries, when the population was smaller, India was chiefly a land of agriculture, but now, under modern conditions, with some improved sanitation and more medical help, the population has so enormously increased that agriculture alone is not sufficient; but as one of God's surprises there are being found unimaginable deposits of coal and iron ore, in close proximity, and other vast deposits, which promise to make India one of the greatest manufacturing countries of the earth. Side by side with this, through modern engineering, multiplied millions of acres that have been deserts through the ages, are now being brought under cultivation through irrigation. All this combined with the aforementioned manufacturing will make that wonderful land of India abundantly able to support one fifth of the human race. Why, through the centuries, were these deposits and possibilities not known? Because, as in the case of Abraham, they were not needed, but are now brought forth as a surprise.

This same principle applies to all the marvelous inventions of the past half century. If some one fifty years ago had told of all the "laid-up" surprises in earth, sea, and air that have come into use he would have been considered but a dreamer. If one should at the present tell of the yet more wonderful "laid-up" surprises God has in earth, sea, and air for the future, he would even now, after all the wonders we have seen, still be considered but a dreamer. We probably now know as little of the many and marvelous surprises which God has still "laid up" as Abraham knew concerning electricity and radio.

When I read economic prognostications of pessi-

mists who tell us that in so many years the population of this globe will be so great that it cannot be supported, I am convinced that they make the same mistake made by the disciples when one of them in his inventory of resources for feeding the wilderness multitude said, "There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?" They omitted in their inventory the greater fact that they had with them, in addition, the Christ. So all such pessimism, worry, and wonder contains a similar omission in the inventory. To illustrate: The chemists are busy searching out the secrets of the atom. They are announcing great discoveries, one of which is the boundless power locked up in the atom. One has told us that "as soon as we succeed in inventing a contrivance that will liberate the boundless atomic energy of matter, then every teaspoon of water will give us one hundred and seventy-five thousand horse power, and every copper penny will have energy enough to drive a freight train two and a half times around the globe."

This points in the direction of infinite energy locked up in the universe, and is only a hint at "laid-up" surprises. Through the centuries the power in the rivers of the earth remained unused, but now little fringes here and there are being harnessed. But what shall we say of the time that is surely coming when all such power shall be used, and when the infinite power in the tides of the oceans will become the servants of man? Along these and many other lines our Father has greater surprises than are yet known "laid up." Therefore, when I hear it said that this earth will be unable to support

oncoming populations, such pessimism means to me only that unbelief which insinuates that God our heavenly Father has brought into existence a family for whom he is not able to provide. Do not doubt that our heavenly Father has all that you or the human race in the physical realm shall ever need "laid up" to be brought forth as surprises, but only when needed.

A Pithoragarh Well Story. I will here tell the story of a well coming out of missionary experience in which the underlying principle illustrates my philosophy of life, namely, that our heavenly Father has "laid-up" blessings to be brought out as surprises equal to all future emergencies. It occurred in connection with our missionary work in Pithoragarh. This is one of our great mission centers in the Himalaya mountains, about ten days' march from the plains and on the main road to the great closed lands of Nepal and Thibet. When going there one first comes to Miss Mary Reed's leper asylum—a very wonderful work. Passing on, you come to a spur of the mountains which overlooks Pithoragarh, situated in the heart of the Shore valley, one of the greatest and most densely populated valleys in those vast mountain valleys. Through this valley there runs a ridge about two miles long and some five hundred feet in height. On the top of this ridge is our Pithoragarh mission work and property. It consists of a boys' school, a men's bungalow, a church, a girls' school, a woman's bungalow, and a home for rescuing Hindu widows. In all, approximately a thousand Christians live on that beautiful ridge. But from the beginning we

have faced one great difficulty—on that ridge there was no water. There was a stream down in the valley about a mile away, and the Christians had to carry on their heads all the water needed for this mission from that river and up that steep, and this through the years had been a very great handicap. The widows and children for years had been praying that God would provide them with water, and here is how God answered their prayers:

Several years ago Miss Sullivan, the missionary in charge, was going down to the plains to Annual Conference, but before going she decided she needed a place in which to rot the refuse of these institutions to be used to fertilize the farms cultivated by the widows. She selected a spot and left orders that a hole should be dug, twelve feet square and twelve feet deep. She took special care to write out full dimensions; she left the notes on her desk and with care explained all details to those in charge. When the coolies had dug down twelve feet there arose a dispute as to whether the Miss sahib had ordered a hole twelve or twenty feet deep. No one thought to go and look at the written instructions; so, after much discussion, it was decided the order was that the hole should be twenty feet deep. When the coolies started digging the other eight feet, very wonderful things began to happen. They began to find farming implements and domestic vessels. Then the soil became moist, and as they dug on they found themselves cleaning out an old well that had been dug through solid rock, and soon they came upon a spring of purest water, which since then has supplied an abundance of water for all their needs.

The question is: How did that well come to be there? As the news spread, it created great excitement. Government officials came to investigate and find out how that wonderful well came to be there. The best explanation yet given is that back in the centuries, probably before Christ, the ridge was much higher, and the royal family of Nepal lived on that ridge and at royal cost dug that well, that there came a landslide which destroyed the royal palaces and covered the well. The royal family moved elsewhere, and through the centuries the ridge was largely deserted until occupied by our Christians.

Here are some of the questions that arise: Why was Miss Sullivan, with a stretch of two miles on either side of the ridge, led to select for her refuse-hole a spot directly over that well? How did it happen, when the dispute arose about the depth the hole should be dug, that no one thought of looking at the written instructions? How did that unheard-of thing happen, that Indian coolies wanted to do more work than was assigned to them. Who in India ever heard of such an occurrence? Is there any other explanation except that in some past century when that well was dug and covered, our Father in heaven knew that in the centuries to come he would have a company of Christians on that ridge needing water, and that he had that well "laid up" to be brought out as a surprise in the manner I have described, when needed?

"Laid Up" Spiritual Treasures. This opens the question of the whole provisions of the gospel—too large a field for anything but suggestion. Each must use his memory and imagination. I had a

friend whose favorite text summarizes the whole story: “Having loved his own he loved them unto the end.” One of the most suggestive figures of God’s everlasting unchangeableness is a circle, and a circle is endless. Whom God loves, he loves to the end, not only to our end or death, but to the end of his endless eternity. The son in the far country forgot his father, but his father never forgot him—he “saw him a great way off.” That is Christ’s picture of the Father’s unfailing love.¹ No matter what we do, God never falls below his best. What his love was on Calvary that it is always. God’s love is a sun that never sets and never sinks; it is always at full noon-tide glory. God can never fall below his best.

It is hard for us to not fall back at times of testing and cherish the foolish idea that God is like ourselves—changeable, loving, then forgetting; but though we sin and be faithless, God’s answer is love, more love. Though we are faithless, he abideth faithful to his own essential nature. He cannot be untrue to himself. Though I am not a Calvinist, yet I believe there is some God-honoring truth in the teaching of Calvinists which they call “the perseverance of the saints.” This doctrine was not built upon anything good in themselves but, upon God’s unchanging love and faithfulness; not on their fickle, changeable love to him, but on his unchangeable, eternal love for them. They believed “He cannot prove false to himself,” hence they believed in the “sure mercies of David”; that is, notwithstanding

¹ I like one of Weymouth’s translations: “Even if our faith fails, he remains true. He cannot prove false to himself.”

their weaknesses, God's almighty, unchangeable love would finally prevail for them.

Recall, as an illustration of God's surprises, the children of Israel hemmed in with mountains behind them, the Red Sea before them, and the army of the Egyptians following them—and they, a company estimated at over two million souls, with their herds of cattle and sheep. In this condition they cry to Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Imagine their surprise when God, by a miracle, divides the waters and lays bare a pathway through the depths of the sea. But that is but typical of the surprises God has "laid up" for his people.

I recall illustrating God's all-sufficient grace while giving an address in Madras on "Lessons from the Life of Bishop Thoburn," by telling of how with illumined face it was his custom to say in the pulpit: "The Man of Calvary is by my side," and how he would preach and so present Christ that before he was through his sermon the audience would be seeing, not Thoburn, but Jesus. The Rev. W. L. King, agent of our Madras Press, was in the audience, and shortly after I received for my approval a proof copy of a beautifully designed card for wall hanging which read:

| |
|---|
| <p>LO, I AM WITH YOU ALWAYS —Jesus THE MAN OF CALVARY IS BY MY SIDE —Thoburn</p> |
|---|

That contains the promise and the realization. I approved, and now in many parts of India, in the

pastor's study and in the homes of our Christians in India, this card, ever reminding them of the presence of Jesus, hangs on their walls. Would it not be worth while to have it reproduced in the homeland?

Is not to believe in a living, ever-present Christ, the Man of Calvary, beside us, and then to doubt his care and despair of victory, the blackest form of atheism? There are two promises that have been such a life-long comfort to me that I pass them on: “My God shall supply every need of yours (not on a human, but on a divine scale) according to his riches in glory in Christ Jesus.” “Jehovah will perfect that which concerneth me” (Psalm 138. 8)—not I will, but God will perfect. Oh, the comfort that comes from noting carefully the pronouns of the Bible. I met in Clifton Springs, in 1926, a lady who in the nineties of last century saw that last-named text in our Calcutta home, and she said, “It has been my comfort ever since.”

In the supreme act of worship, the Lord's Supper, Jesus says, “This is my body, which is for you,” which means everything I have, my best, my all, the whole of me is all for you. At the Supper, Jesus repeated twelve times, “For you,” “For you,” “For you.” Denying Peter, scheming James and John, betraying Judas—all heard it, “For you.” Could the Redeemer do more than he has done “FOR YOU”?

What more need be said about the all-sufficient stores of grace “laid up” except to add the all-inclusive promise: “God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.”

"Laid Up" Eternal Provisions. "Eye saw not, and ear heard not, and *which* entered not into the heart of man whatsoever things God prepared for them that love him." So I will content myself with telling a story from Calcutta that reveals God's eternally "laid-up" treasures. We have a Saturday Morning Believers' Meeting in Calcutta which has been regularly held for over forty years. One morning I asked David Lee (known around the world because of the loss of his six lovely children in one night in the "Darjeeling disaster") to lead the morning meeting. He wore a long silvery gray beard, around it a stand-up white collar, a large white necktie, and a white vest. He always seemed to be immaculately dressed. On this morning he took for his lesson, "I go to prepare a place for you," and for his theme, "A Prepared Place." When I have heard David Lee speak since the Darjeeling disaster there always seemed to be a far-away look in his eyes, as though he saw his six beloved children in the mansions above, and a strange realization of the certainty of the eternal always came over me. To illustrate his theme, he told the story of his first furlough as a missionary. He said that his mother was then living, and that when she heard her boy David was coming home she selected the best upper room in her house and began to prepare a place. Then he went on to say: "Mother recalled all the things her boy David had loved; she had her walls tinted with the colors she remembered David had loved, the floor covered with the carpeting David had loved, and the books selected that David had loved as a boy. She remembered a picture of the Good

Shepherd with a lamb in his bosom that her boy David had admired, so she had that picture enlarged, framed and hung over the table on which were the books her boy David had loved, and in every way within a mother's power she prepared a place for her boy.”

Then when he had made complete the picture of his mother's preparing a place for him, and the whole-souled mother welcome she gave him, he lifted his eyes toward heaven, and we seemed to be lifted with him, and in David Lee's own inimitable way he contrasted the comparative poverty of his aged mother with the infinite wealth of his loving Saviour, and as he warmed to his theme all present seemed to see with him prepared mansions in heaven. Then when he quoted: “In my Father's house are many mansions,” not rooms, but mansions—you could see that he saw each of his translated children in a mansion, and that he expected soon to be with them. Then as to its certainty, he quoted the Christ: “If it were not so, I would have told you.” It was a rare morning in which in that illuminating portrayal of a mother's preparing a place for her boy we each saw our heavenly Father's prepared mansions, and it made the future all glorious as each one saw that there is a prepared place for him for all eternity, a “laid-up” treasure. Oh, to be prepared for a prepared mansion!

I will venture to tell at least another missionary story that came out of real missionary life, illustrating the same truth. There is a society in Scotland that supports in India institutions for lepers. One of its secretaries visited the asylums in India which

they are supporting. Among the persons and institutions supported are Miss Mary Reed and her asylum at Chandag. So this secretary visited Mary Reed and her leper women. Her home and institution is situated on a spur of one of the Himalayan ranges which overlooks Nepal and is on the road to Tibet, in full view of the most inspiring Himalayan mountain matchless grandeur.

The secretary tells that when he had completed his visit and inspection and had started down the mountainside on his home journey and came to where another turn in the mountain road would forever hide from him the home and work of Mary Reed, he looked up and saw her and her leper women standing on the edge of the spur and looking down after him. He says: "When I looked up at that saintly woman, who through her affliction was led to separate herself from her own people, and to dedicate her life to serve 'even the least'—India's unfortunate leper women—I was seized with a sudden inspiration, climbed up upon a rock, took out my pocket handkerchief, waved it up the mountainside toward Mary Reed and her leper women, and shouted at the top of my voice: '*Hitherto!*'" He reports that, "Quick as thought, Mary Reed took from off her head her long white Indian chudder, or headdress, and floated it out in the air down the mountainside, and shouted back: "*Henceforth!*"

For the comfort of those who worry, Oh, how I wish that Mary Reed's triumphant shout of all-comprehensive faith which so far exceeds Samuel's, up to the present, "*Hitherto,*" that her "*Henceforth*" sent forth from the midst of her leper women and

which covers all the future—both time and eternity—might vibrate, not only down the side of the majestic Himalayan mountain slopes, but throughout the Church of God around the whole earth revealing our heavenly Father’s “laid-up” all-sufficient eternal provisions for all the necessities of all his children forever and forever! Amen.

CHAPTER III

IDEALS FROM BISHOP MERRILL

WHEN a student in Evanston I heard Bishop Merrill, majestic in intellect, give an address to a class being received into full membership in an Annual Conference. I was so impressed that his outline took its place in my little book of ideals. Here it is:

Be a Christlike Christian.

Be a preacher and pastor.

Be a Christlike gentleman and student.

Be a Methodist.

This outline I have kept before me as an ideal for my life as a Methodist preacher, and have been trying ever since to live up to Bishop Merrill's idealism. I confess with shame that my effort has been far from a success, but, nevertheless, through the years his ideals have helped me.

When I myself came to addressing classes being admitted to full membership in Annual Conferences I sometimes, after giving Bishop Merrill credit, have used his outline. I do not now remember, nor have I for years remembered, one word he said except this outline. My addresses were my own, though perhaps I have been like the man who had written a book in which he was accused of plagiarizing. He defended himself, saying, "I milked three hundred books in writing that book, but the butter is my own." So I will confess here once for all that one of the ideals

which has helped me in my life's work has been my custom in the study of all subjects and the making of addresses and sermons to milk all the books and all other literature I could find, but to churn it until "the butter" was "my own." One of the mottoes for success which I have in my little book is "Use the brains of other people." I am sure that if the reader had heard my addresses to the classes and heard the illustrations used he would have had no doubt that they were not Bishop Merrill's but my own.

Be a Christlike Christian. Bishop Merrill's outline furnishes an excellent medium through which to continue telling some of the ideals that have helped me, and so I shall, in part at least, follow it, as it is in harmony with "Be worthy of the Lord," and "As the Father hath sent me" (to represent him), "even so send I you" (to represent me). In the work of the ministry character and a good name are better than riches, and are the preacher's chief working capital. It may be profitable for emphasis to repeat here what I carry in my book where I can see it daily: "Better that Christ should have endured a thousandfold more buffeting than that he should have uttered one impatient word." When Jesus was giving his final commission to his disciples and leaving the future of his Kingdom in their hands, and said, "Ye are my witnesses," he meant infinitely more than that by lip service only were they to testify. He had in the Sermon on the Mount and elsewhere revealed his standard of how Christians should live, love, and serve, and leaving them, he impressed upon them the fact that, after receiving

the Pentecostal equipment for service, they were to let their lives, even more than their lips, testify that in him there was grace sufficient to make "Christlike Christians."

Be a Preacher and Pastor. To attempt to tell all involved in this would be absurd, but I shall venture to condense a few ideals that have helped me. I have in my library a book by that modern apostle Paul, William Taylor, called *The Model Preacher*. The copy I have is one of the "twentieth-thousand" edition. Just think of that for a book on advice for preachers. In this book he appreciatively mentions beginning with Paul and Chrysostom, the great preachers of the centuries, but presents only Jesus as "The Model Preacher," and goes on to analyze the method and manner of some of the sermons of Jesus.

The first characteristic of the preaching of Jesus as outlined by William Taylor is that he first states his subject clearly, and then in as few words as possible illustrates and applied it. To illustrate how Jesus thus preached, I will condense Taylor's analysis of the sermon of Jesus on humility in prayer. There were some in his audience "which trusted in themselves that they were righteous and despised others." This Jesus exposes by telling the story of the Pharisee and publican at prayer. The Pharisee made no petition; he only told the Lord how extraordinarily pious he was. The publican in humility prayed, "God be merciful to me, a sinner." Christ's application followed immediately: "For every one that exalteth himself" (like the Pharisee) "shall be humbled; and he that humbleth himself" (like the publican) "shall be exalted."

Or, take the sermon to a certain lawyer who tempted Jesus by asking, "What shall I do to inherit eternal life?" The Master turned the tables on this tempting lawyer by asking, "What is written in the law?" The lawyer, to show his cleverness, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," "and thy neighbor as thyself."

Jesus instantly made his application before the whole crowd by answering: "Thou hast answered right: this do, and thou shalt live." The keen lawyer saw how completely he had been outwitted and tried to extricate himself by asking, "Who is my neighbor?" If Jesus, as some blundering preacher might have done, had answered, "A Samaritan is thy neighbor," the lawyer would have answered, "What! A dog my neighbor?" But Jesus, the model Preacher, told his most illuminating story of the robbed man by the wayside, and in so doing exposed the hypocrisy of the priests and Levites passing by, and also preached his immortal sermon on the good Samaritan. Then, again using the interrogative to once more entrap the clever lawyer, he asked, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" The outwitted lawyer again fell into the trap and answered, "He that showed mercy." Thus Jesus had compelled him publicly to admit, to his great humiliation, that a Samaritan was not a dog, but a neighbor. Then came Christ's application: "Go, and do thou likewise." Was that model up-to-date preaching?

William Taylor states that the preaching of Jesus,

as a model for all gospel preachers, contains five essential characteristics. They need no elaboration from me; only a confession that they have long been ideals that have helped me:

1. *Clearness*. Clearness of perception, and hence clearness of statement, illustration, and application.

2. *Earnestness*. Earnestness of thought and feeling, burdening and thrilling the soul of the preacher.

3. *Naturalness*. Naturalness of delivery, embracing gesture, tones of voice, everything pertaining to the act of proclaiming the tidings of mercy to the souls of the people.

4. *Literalness*. Literal facts and literal figures; that is, figures of illustration having a literal basis; in opposition to such as are merely fanciful.

5. *Appropriateness*. A wise selection and adaptation of truth to the varied conditions of the hearers.

These ideals from my experience and observation I consider well worthy of a life-long study by a preacher. I shall quote but one of the many illustrations used by William Taylor to illustrate their value. Under "Naturalness," he shows up the preacher who in an unnatural tone of voice shouts and storms in the pulpit until the attention of his audience is diverted from what he is saying:

If any man wishes to test the unnaturalness of such a performance, just let him go into the parlor of one of his intelligent parishioners, and speak in the same manner there in his domestic circle. Before he is half through, his parishioner will beg him: "Oh, sir, if you please, that will do! That will do! I understand it all; Oh, do quit!"

William Taylor reminds one that Jesus preached

the gospel in its incipency, but it is our privilege to preach the additional facts of the crucifixion, resurrection, ascension, and the outpouring and indwelling of the Holy Spirit with signs following. It requires all these great truths in addition to Christ's preaching to complete redemption's story. Jesus was full of the Holy Spirit, lived the gospel, and made this gospel to be preached among all the nations.

Since I am telling of ideals that have helped me to preach the all-comprehensive gospel, I will quote a statement from a letter recently received from one of our most thoughtful Indian missionaries who knew me when a student in Evanston and has known me ever since. His statement was: "Through all your ministry you have majored on the Holy Spirit." There is a history back of this, for when I was but a young minister—before going to Evanston and when I was called "the evangelist boy preacher"—I had well-nigh memorized Arthur's *Tongue of Fire*. This was followed by a study of the abundant writings on the Holy Spirit by that remarkable man, Daniel Steele, and later the writings on the same subject by that modern saint of Methodism, S. A. Keen.

It has taken hold of my very being as a missionary that through Christ the Holy Spirit makes Christianity distinctive from all other religions and is its permanent power.

I have been further tremendously influenced by such reasoning as this: This is the very climax of Christ's teaching concerning his kingdom. Look at it! The disciples had had the facts of the gospel,

including the resurrection, for seven weeks, and the ascension for ten days, and there were no additions to the church; but suddenly all changed, when the Holy Spirit came, whose coming Jesus declared to be the ultimate purpose of his ministry, when he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." The crowd could hear without moral transformation the story of the crucifixion and resurrection and ascension; but when Christ's full purpose was accomplished and the Spirit came and convicted of sin according to promise, then the full evidence was in, the church was born, and the Kingdom fully inaugurated on the only principle through which in its spiritual nature it can anywhere be perpetuated. That is, the outpouring and infilling of the Holy Spirit is that which distinguishes Christianity and is her promised permanent transforming power.

In my recent visit to China I heard a story which illustrates what I mean by that which distinguishes Christianity from all other religions and gives the Christian missionary or minister his message and reveals Christianity's distinctive saving power.

A missionary had preached on the streets and shortly afterward was met by a Confucianist who said, "I heard you preach on 'Blessed are the pure in heart, for they shall see God.' You know that is nonsense and that it is impossible, for there is no power known that can purify the heart. We go to our temples and then to our brothels." That gave the missionary his chance lovingly to tell that man of another religion, of that which is distinctive in

Christianity. Confucius gave the highest ethical teaching, apart from Christ, of any religious teacher. How often have I heard missionaries from China say, "There is no empowering force in Confucianism that enables the people to live up to its teachings"! I was tremendously impressed with this in my recent visit to China. There is some good teaching in all religions, but none except the Christian reveals God as a loving Father, his Son as a personal Saviour, and the indwelling Holy Spirit to empower and comfort; and in these great truths is our distinctive gospel message to the Christless nations. This ideal for my missionary messages has surely helped me.

Further, it has been my custom first to preach the full story of Christ's redemptive work, for without that we have no gospel, and to follow that by majoring on the Holy Spirit. I have been encouraged to continue doing this from personal experience, for I do not recall an instance in my whole ministry of a time when I have duly honored the Holy Spirit in a sermon that he has not performed some of his promised offices by convicting of sin, or regenerating some life, thus manifesting his saving power. This question is often in my mind and heart: Are we as ministers now honoring the Holy Spirit as we should? Would not a reformation at this point in the personal testimony of pastors as to their having received the Holy Spirit in their own lives and the preaching of this experience as for all in all its fullness, bring in a new era?

Before I pass from "Be a Preacher," I am disposed to present one other ideal which has influenced my

whole ministry. More than forty years ago I copied into my little book:

Preach to the will an hour and you have done more than by preaching a day to the intellect and heart alone. Let us address the will at every proper opportunity on every religious occasion, calling for a total, irreversible surrender of the will to all the light the soul has. Before the benediction is pronounced let the audience in vocal or silent prayer be led to the great supreme act of utter self-surrender to Almighty God as both Saviour and Lord.

The philosophy of this is that *The will, with its peculiar functions* in exact symmetrical adjustment with all man's wonderful powers of mind and heart, is the grand distinguishing characteristic of his moral constitution. It essentially underlies man's moral nature. We cannot rationally conceive of a moral nature, moral responsibility, virtue or vice, moral excellency, rewards or punishments, without a recognition and admission of this fact. The will is the hinge on which all moral responsibility hangs.

In my public ministry an appeal to the will has much more often taken the form of an after-meeting or an altar service. I may here testify that through all the thirteen years of my Calcutta pastorate there was seldom a Sunday-evening service without an appeal to the will to surrender, and very seldom without immediate response in from one to a dozen or more who surrendered.

I feel disposed to insert another ideal that has greatly influenced my ministry, which is, that the preacher who fits the most consciences will get the most hearers. The intellects of men, when taken as

a whole, vary in altitude like valleys and mountains, but the consciences of men form a vast plain. When truth is applied to the conscience men are on the preacher's side, though they may oppose when the preacher says, "Thou art the man." Soon David was upon his knees.

Be a Pastor. There is a story told too widely of the Rev. W. L. Watkinson, the prominent Wesleyan preacher, that he followed a pastor who was a great visitor, while Watkinson was a great bookworm. One day a deputation called on Watkinson and complained that he did not visit his people as did his predecessor. It is told that Watkinson was at his full length of over six feet, lying on his back, and putting his book on his chest, he pointed first to his long feet turned up full length and then to his head, and remarked: "Gentlemen, choose which end you will have." At a recent British Methodist Conference the president referred to this very much overworked story, and the Conference saw and appreciated his remark, when he added, "Watkinson had brains." A rare man who can have a national reputation may depend wholly on his brains in the ministry, but that is rare. A Beecher, Spurgeon, or a Phillips Brooks might do so, but I understand that all three of these greatest of preachers were also great pastors. The whole Watkinson theory is wrong. It takes both feet and head to make a man, so it takes both feet and head to make a successful pastorate. It has always been my conception that the true ideal is much more perfectly expressed in the famous dictum of that prince among preachers and pastors Theodore L. Cuyler: "Study books in

the morning, and the door-plates of your people's houses in the afternoon." This is the inner secret of one of the most successful pastorates of the modern age, and is it not the highest ideal for every minister who would be an outstandingly successful preacher and pastor?

CHAPTER IV

"BE A CHRISTLIKE GENTLEMAN AND A STUDENT"

BISHOP MERRILL truly had the correct ideal when he said that a minister of Jesus Christ should be a gentleman, but, with his keenness of perception and spiritual insight, he lifted it into the spiritual realm with the adjective, "Christlike," which includes all implied in the popular use of "gentleman," and elevates it into a Christlike ideal of being, living, loving, and serving. Men through culture can be gentlemen, but to be a Christlike gentleman requires a transformation of the natural man into the spiritual. When Jesus said, "Ye are my witnesses"—representatives—he knew that that required the supernatural, and so he added, "Tarry . . . until"; so when Bishop Merrill said, "Be a Christlike gentleman," to a class of ministerial candidates, he meant that they must be men who could say, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Without this spirit-infilling of superhuman love, is it not utterly impossible for unaided human nature to love the unlovable, disagreeable, repulsive, our enemies, those who hate us, and the whole world after a Christlike manner? Yet without such love is it not absolutely impossible for a sinful man to become a Christlike gentleman? Hence this gracious provision of the gospel for being empowered through the Holy Spirit.

Let me illustrate from an ideal that has long been mine. A mother may love her child with her whole heart, but she has no power by which she can transfer the love from her own heart into the heart of her child, whereas it is the distinct work of the Holy Spirit to take the very love that is in the heart of the Christ and transfer that love to, or "shed it abroad" in the hearts of men. To love after the manner in which Christ loved is the only way in which a gospel minister or any Christian, for that matter, can be a Christlike gentleman. But with that love welling up in his heart he will everywhere and on all occasions play the part of the Christlike gentleman. What depth of philosophy in Paul's immortal ode to love:

"Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked."

Can anyone anywhere with such love be anything less than a Christlike gentleman? This love cannot be feigned: it must be attained to be manifested under all the testings of an ordinary life.

When Jesus was giving Peter his final commission he might have asked him about his orthodoxy, his Christology, his theory of church polity, and many, many other things, but he only asked: "Lovest thou me?" Or, in other words, "Have I the supreme place in your life?" When assured of this, he commissioned Peter to "Feed my sheep," "Feed my lambs." This love of God shed abroad in the heart is the only all-conquering missionary motive and the all-essential. Would it not relieve a lot of merely

intellectual controversy between present contending parties in the church if less attention were paid to merely intellectual theories of the head and more attention and appreciation were given to the love of God in the heart? Along such lines of thought as the above I have tried through life to interpret and hold before me Bishop Merrill's Christlike idea, and although imperfectly attained, yet the ideal has helped me.

Be a Student. Here, again, a whole field is opened up by Bishop Merrill's statement, "Be a student," which it is impossible to enter; but since I am telling only of ideals that have helped me, I shall, out of my missionary-life experience, select only my language study. Since the missionary has many problems peculiar to the mission field, my language study, which was surrounded by very exceptional obstructions, I am choosing to illustrate my ideal based on Bishop Merrill's ideal of being a life-long student. In selecting this I trust I have said elsewhere enough to reveal my attitude toward general knowledge, and gathering truth from everywhere, for truth is truth everywhere. Perhaps I need only add that it is my thought that the four great turning points of Christian history were brought about by four great scholars: Paul, Augustine, Luther, Wesley. So much for my ideals of true, broad scholarship and culture.

In my first missionary period I was for thirteen years in Calcutta, pastor of our English-speaking church, and for twelve of those same years also district superintendent, and, in addition, had largely to represent our church on all the interdenominational work of that great city. I was also secretary of two

great schools with very large building propositions and many other responsibilities. In all this work only English was used, so that learning a language during my first thirteen years as a missionary was, for me, an impossibility. I often asked Bishop Thoburn to get someone else to be pastor of the Calcutta English-speaking congregation, and let me go out into the country where I could learn an Indian language, but the way did not open.

As for my first quadrennium as a missionary bishop (1900-1904) Bishop Parker did no work as bishop, for he was stricken with death before his arrival in India after his election and with sprue. Bishop Thoburn was ill at home, and therefore from Manila up through Borneo, Malaysia, Burma, all India, and on to Baluchistan, the supervision of our work throughout that quadrennium largely fell on me. There are six general superintendents now in the area I covered in my first quadrennium as missionary bishop. Therefore learning a new language was for me unthinkable. In 1904 Bishops Oldham and J. E. Robinson were elected. The field was divided and I was sent to Lucknow, the heart of our Hindustani work. I was then about fifty years of age, yet I felt, notwithstanding that fact, that I could not remain tongue-tied the rest of my life in that great field. Here let me present an ideal that helped me.

I find in my Journal, written on shipboard, April 3, 1892, when on my way as a delegate to the Omaha General Conference, an enumeration of the books I read on the trip. Among them were the *Life of Gladstone*, and *Life and Letters of Lord Macaulay*.

I recorded in my Journal that on March 3, 1837, Lord Macaulay wrote in his *Journal*: "I intend to learn German on my home voyage, and I have indented for that purpose the requisite books. People tell me that it is a hard language, but I cannot easily believe that there is a language that I cannot master in four months by working ten hours a day. I promise myself great delight from German literature." Then he goes on to record: "My way of learning a language is always to begin with the Bible, which I can read without a dictionary. After a few days passed this way, I can master all the common particles, the common rules of syntax and gain a pretty large vocabulary." Then he tells that after that he tackles something more difficult, and adds: "It is in this way that I learned both Spanish and Portuguese, and I shall try the same course with German." Macaulay was then only thirty-seven and had ahead of him on a sailing ship a four-months' sea voyage, but I had gotten from him the idea that a student, if he applied himself, could learn a language. I read and wrote this in my Journal in 1892, but as I have explained, no chance came to me until 1904, or twelve years later, and then I was fifty and even at that age had no leisure. But I adopted Macaulay's plan, got a Hindustani grammar, took the Bible, and on the train and everywhere, day and night, pored over Hindustani. This I did at every leisure moment in the midst of all my official, evangelistic, correspondence, sermon-preparation, travel, and other work, with the outcome that while I never knew or could use the language as accurately as the missionaries who began as

young men and had a pandit (I was traveling all the time and so never had a pandit) and passed examinations, nevertheless, I learned Hindustani to such an extent and acquired such a vocabulary that I could understand the sermons and addresses I heard, so that for around twenty years I knew the language well enough to know what was going on in the District or Annual Conference, and could preside without an interpreter. I could, in addition, converse by the hour with any of our preachers and workers and hear all their troubles and get close up to them. I seldom attempted to preach in our great city-centers in Hindustani, for there were many critics, and it was easy to have a first-class interpreter, and I often would want to preach sermons and deliver lectures more difficult to express than those I would use among the village communities. But through all these years in our village work and in many District Conferences I preached in the vernacular, and led many meetings in which were some of the greatest outpourings of the Holy Spirit I have ever witnessed. I have preached many times, speaking in the vernacular for an hour or an hour and a quarter without hesitation for a word. Missionaries soon come to learn that to get a language so that one can compose on one's feet and speak in it before an audience whose vernacular it is makes it a very different matter from learning a language as it is often learned in college, that is, just enough to be able to read and comprehend the meaning. I doubt if Macaulay ever got German so that he could compose German on his feet and address a German audience in their own language.

I record all this to the praise of Him who gave me this great privilege and to tell in part my interpretation of Bishop Merrill's ideal for preachers—"Be a student." I have written this with a full consciousness that it will be read by our missionaries of Northern India who know what I could and could not do in the vernacular.

For my last quadrennium I was transferred out of that language area into one where there are a number of languages, but fortunately, a much larger percentage of our Indian preachers speak English, and there is no trouble in getting everywhere a first-class interpreter. Whatever success I may have had in this language matter I owe it to the habit I had formed of using all odd moments for mental improvement and preparation for "rightly dividing the Word of God." When a boy in school, I won a prize and received a book called, *Filling Up the Chinks*—a story of a remarkable life because of carefully using all odd moments. I cannot tell what I owe to getting that ideal while yet but a boy. I recently read the story of a specialist set apart by a great corporation to look out for young men worthy of employment and confidence who could be given later a partnership in the said corporation. Among a long list of characteristics on which this specialist based his conclusions about a prospective young man was this: How does he use his leisure moments?

It would be a long story, if I were to try to tell of how persistently and with what a variety of illustration, through the years, I have held up the two ideals of this chapter before our Indian ministers who are the leaders of the Indian Church. It would

be another long story to tell how magnificently many have responded. If all our beloved pastors at home could fully realize the tragedy of having to dismiss on one mission field, for no fault, hundreds of such men, would it not in a most awakening manner raise the question in many a heart, Have I been Christlike to my brother Indian pastors when I have let my good people pay my salary in full and have put forth so little effort to have my people do their full share for my brother pastors out in the heart of the non-Christian world?

CHAPTER V

IDEALS ON "BE A METHODIST"

"God setteth the solitary in families." It is my ideal to think of denominations as families. Members of a family can be absolutely true to their own family interests, and at the same time live "in love and charity" with all surrounding families. Families thus related make up the state and nation; so the denominations, living as families, make up the church of which Jesus Christ is the Head. My idea of Bishop Merrill's "Be a Methodist" is to put first the interest of your own church-family, but at the same time to be helpful and heartily co-operate with surrounding denominational families in all that pertains to the interests of community, state, nation, and international brotherhood. A lone family would be in a sad plight; so any one denomination in this great world would be weakness indeed, but working together harmoniously, we have the Church of Jesus Christ doing its work on earth. To so interpret Christ's prayer for spiritual union with himself, the Father, Son and one another, that "We all may be one," as to make it mean that he prayed that there should be but one world-wide church organization, has always appealed to me as an inaccurate forced interpretation. While one frankly admits there is excess in denominationalism as we have it now, is it not probable that one great world-wide organization

would become formal and less helpful in the world than the church, even as it is now, though excessively divided? A wholesome, moderate rivalry and competition can be helpful even in religion. There are neighborhoods where families do not co-operate, and others where they do and live in blessed interfamily fellowship, holding sacred each other's rights. This latter is, for denominations, ideal.

I saw for four years intimately the workings of the Roman Catholic Church in the Philippine Islands, where for centuries there was no competition, and it had, to my thinking, degenerated in many of its ideals to such an extent that those who know Romanism only in competition with Protestantism knew nothing of Romanism as seen when without Protestant competition and in absolute control.

Further, "Be a Methodist," as used by Bishop Merrill to me, does not mean any new or strange doctrine, but, rather, a special emphasis on a personal spiritual experience, and particularly on the great doctrines of the new birth, sanctification or holiness. With all the teachings of Methodism concerning the new birth I am in fullest accord. I am not, however, I confess, in such full accord with Methodist terminology as used by specialists in their teaching of holiness. The following will explain why, and set forth what I believe to be more scriptural terminology.

Jesus Christ and John Wesley, each toward the close of his ministry, put special emphasis on and summarized what each estimated as vital and all-essential truths of the gospel. Jesus definitely reveals, as recorded mostly in Saint John's Gospel,

just before his crucifixion and during the forty days, the special teaching, which he clearly desired should be preached to all the nations as his richest and highest legacy to the church, and as the crowning blessing to be obtained from his life, death, resurrection, ascension, and intercession.

John Wesley also gave a plain account of Christian perfection as that upon which he desired special emphasis to be placed, when he “carefully explains that he began to teach Christian perfection in 1725, and that he revised his teaching from time to time up to 1764, when he made a most careful revision.” I will place these dramatic teachings of Jesus and John Wesley in parallel columns, that the difference in the terminology they emphasized may be seen at a glance and my thought concerning the terms emphasized by each be made clear.

JESUS AND THE HOLY SPIRIT

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you (John 14. 16, 17, 18).

But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when

JOHN WESLEY ON PERFECTION

In the year 1764, upon a review of the whole subject, I wrote down the sum of what I had observed in the following short propositions:

(1) There is such a thing as perfection; for it is again and again mentioned in Scripture.

(2) It is not so early as justification; for justified persons are to “go on to perfection” (Heb. 6. 1).

(3) It is not so late as death; for Saint Paul

he is come, will convict the world in respect of sin, and of righteousness, and of judgment (John 16. 6, 7, 8).

Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you (John 16. 13, 14, 15).

But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you (John 14. 26).

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me (John 15. 26).

And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high (Luke 24. 49).

To whom he also showed himself, alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the

speaks of living men who are perfect (Phil. 3. 15).

(4) It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

(5) It does not make a man infallible: None is infallible, while he remains in the body.

(6) Is it sinless? It is not worth while to contend for a term. It is "salvation from sin."

(7) It is "perfect love" (John 4. 18). This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks (1 Thess. 5. 16, etc.).

(8) It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

(9) It is capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this, till five or six years ago.

(10) It is constantly both preceded and followed by a gradual work.

promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight (Acts 1. 3-9).

(11) But is it in itself instantaneous or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers: None can deny this.

Since that change they enjoy perfect love; they feel this, and this alone; they rejoice evermore, pray without ceasing, and in everything give thanks. Now, this is all that I mean by perfection; therefore, these are witnesses of the perfection which I preach.

[Please note with care the emphasis John Wesley put on these teachings and how he exhorted his preachers to preach the foregoing doctrines.]

Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it.

Remarks. Please note that in John Wesley's summary "The Holy Spirit" is not mentioned even once, and in the summary emphasized by Jesus such popularly used terms as "sanctification," "holiness," "heart purity," and a "second blessing" are not emphasized. From these remarks I would not even dream of suggesting that John Wesley believed the

experience on which he puts so much emphasis could be obtained apart from the Holy Spirit; nor do I wish in the faintest way to suggest that I believe Jesus Christ departed from his ideal, "Ye therefore shall be perfect, as your heavenly Father is perfect," or that he would fill with his Holy Spirit a heart that had not been cleansed. The experience emphasized by Jesus and John Wesley is not far apart, if not exactly the same. That upon which I desire to rivet attention is not a difference in experience, but the startling difference in the terms of phraseology used in their respective teachings. May not one say Jesus used the phraseology that presented that for which he gave his life, and John Wesley inaugurated what might be termed Methodist phraseology? And that for which I contend is only the superiority of the terminology used by Jesus. Is that a very severe arraignment or disparagement of our great founder, John Wesley?

I call attention to Wesley's terminology because it has all my life been a source of sorrow that there has been such division among Methodists on the teaching concerning sanctification or holiness. Here may I report that we have had a continuous revival going on in India since 1905, which began largely in places where we had boarding schools and then spread out to District and Annual Conferences, and reached practically all our missionaries and Indian preachers and later spread among our village Christians. We have had many days set apart wholly for prayer in our boarding schools, summer schools, District and Annual Conferences, and one whole Sunday at one of our Central Conferences was given

us as a day of prayer, which was a day of the most remarkable spiritual power of all my life's experience. In all these years there have been no divisions and strife about sanctification neither among our missionaries nor our Christians who are Indians.

When I have asked myself the explanation, I have found it in the fact that in India we have emphasized not so much Methodistic terminology, as that used in Saint John's Gospel and the Acts of the Apostles. Hence, our Indian revival has often been called the *“New Acts of the Apostles.”*

As to the teaching of Jesus, its meaning is, as I understand it, that the Holy Spirit is his life continued on earth, and in that sense we use it in India. Is not the book we call *“The Acts”* in real truth Christ Jesus continuing to act through the apostles? We have in India used the same terminology that was used in the post-Pentecostal church. Take, first, to illustrate this, some individual—say, Peter. He was with the rest when they were all *“filled with the Holy Spirit.”* Later, when Peter was on trial in Jerusalem, it is said he was again *“filled with the Holy Spirit.”* Yet again, *“Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders . . . of Israel.”* Thus you might go on through Peter's career and find that on all occasions of special need the infilling of the Holy Spirit was re-given to Peter and that upon the refilling with the Holy Spirit even Peter was dependent for power to meet his ever-enlarging duties and responsibilities. This same is the birthright of Christians to-day.

Take the case of Saul: *“And Ananias departed,*

and entered into a house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." Paul, like the other apostles, was not to begin his missionary career until "filled with the Holy Spirit." It was imperative that he also should receive the equipment for service through the baptism of the Holy Spirit that the other disciples received at Pentecost. Was not this Paul's Pentecost, and with him, as with others, did not his real service begin only after this Pentecost? In Acts 13. 9, we read again of Paul "filled with the Holy Spirit," a special preparation for special service, and so on throughout his whole life.

Or take Stephen, "a man full of faith and of the Holy Spirit." "But he being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." This seems to have been Stephen's normal experience throughout his post-Pentecostal life. The same was true of Barnabas: "He was a good man and full of the Holy Spirit." Or take the time when the church needed elders, seven men "full of the Holy Spirit," and immediately they were forthcoming.

Look next at the prayer life of the apostolic church. At Pentecost they prayed until they were all filled. In Acts 8. 15, we read that when the apostles were in Jerusalem they prayed for the Christians at Samaria that they might be filled with the Holy Spirit, and so on throughout the whole story.

Look next at the teaching given to new converts. When Peter and John came to the Samaritans their first concern was to have them filled with the Holy Spirit. The first word of Ananias to Saul of Tarsus was, “Jesus . . . hath sent me, that thou mayest . . . be filled with the Holy Spirit.” When Paul found certain disciples at Ephesus his first question was, “Did ye receive the Holy Spirit when ye believed?” He prayed and laid his hands upon them and they received the Holy Spirit, and that was followed with such a revival as has not been known in modern times. For after two years, “Not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and when they counted the price of them, they found it fifty thousand pieces of silver.” Is this not sufficient to make clear that the apostolic, terminology did not put the emphasis in terminology at least on an experience of sanctification or a second blessing, but on the infilling of the Holy Spirit? Though doubtless heart-cleansing preceded the possibility of being filled with the Holy Spirit. That leads me to state that I believe that not sanctification alone, but after heart-cleansing the fullness of the Holy Spirit is full salvation. When I review the scenes of the gracious spiritual movement we have had in India, I give thanks to God that we have had all this without division, and when I inquire for the explanation it seems to me it is to be found in the following:

About 1905, in a very special manner Indian Christians, including various denominations, became burdened for a great revival, and they were directed

to study, particularly, the closing chapters of Saint John's Gospel and the Acts of the Apostles. As they studied, the leaders began to say: "We are like the early disciples—a little company surrounded by a great non-Christian people. The early disciples prayed until the Holy Spirit came upon them, and Pentecost and the early church were the outcome." Our Indian Christians, then, in a more scriptural manner began to pray, and as an outcome we have in our mission alone well-nigh half a million Indian Christians and the movement goes right forward, and we believe that if our people remain humble and faithful to Bible teachings and terminology concerning the Holy Spirit, we have but touched the fringe of the movement. The same can be said of other denominations of Christians throughout India. The doctrine and the need of scriptural holiness, purity in life, because of a heart-cleansing experience, have been constantly emphasized, not as the goal, but as a necessary stage in a preparation for reaching the goal—the fullness of the Holy Spirit.

Here is a story that will illustrate my ideal of terminology: The church of which I was pastor for thirteen years in Calcutta has held Saturday morning meetings for fifty years. We call them "Believers' Meetings," but they have been the best sustained holiness meetings of which I have any knowledge on the round earth. I think I may safely say that all the new movements, such as founding of institutions that have taken place in and around Calcutta and eastward to Manila, have been born in prayer in that Saturday morning Believers' Meeting. I did not name it a "Believers' Meeting." I in-

herited this name from William Taylor and James M. Thoburn. All I can claim for myself is that I had sense enough to see its value. For thirteen years Sunday morning and evening I announced that meeting and urged attendance. Suppose that for thirteen years I had announced a Holiness Meeting, would not the congregation have been divided feeling, “It is only for those who profess holiness”? But since all believers were included in the weekly invitation to a “Believers’ Meeting,” even if converted that very Sunday, does it not appear that there is something of value in carefully chosen scriptural terminology?

The Purpose. My purpose has been not to criticize but to diagnose and present something, not divisive, but unifying, healthful and life-giving. My diagnosis is found in the comparative columns of the terms used by Jesus and Wesley. My prescription is found in the story of the working out of the using of the scriptural terminology employed by Jesus and in the post-Pentecostal and the Indian church. I have also presented these ideals with a hope that they may contain some suggestions that may help in saving good people who from heart-hunger and intense spiritual longings—which are not being satisfied—are therefore joining the “come-outers.” The Church of Jesus Christ needs these spiritually minded people. Would it not be helpful if somehow along the general line of the Calcutta “Believers’ Meeting” all our holiness camp meetings could be restored and made a great working force to lift many in our churches to the enjoyment of the Spirit-filled life? Is this possible if properly man-

aged? This writer believes that to a great extent it is.

The Goal. I trust I have so written that good people will believe that I have not lowered any high standard of Christian experience, or that I underestimate the value of holiness of heart and life. God forbid! For directly the opposite is my purpose. I would have the present-day church clothed with power as was the post-Pentecostal church. I would have such new elements of power come into the church now as came into the church after Pentecost.

What were these new elements of power? An all-conquering faith that Jesus Christ was Lord and Saviour and had on the throne all power in heaven and earth and had fulfilled his promise and sent forth the Holy Spirit. The early Christians saw Jesus in his glorification, through the Holy Spirit, and on the throne, as clearly as I once at an ever-memorable sunrise saw Mount Everest, and never since had a doubt concerning the existence of Mount Everest. That all-conquering faith carried conviction everywhere. Next, they were filled with holy enthusiasm. "We must obey God rather than man." They rejoiced to be counted worthy to suffer in his name. Further, they received an entirely new conception of the power and place of prayer. Compare Peter, James, and John sleeping while Jesus prayed in the Garden and asked them to pray with him with their after-Pentecost praying. That new power in prayer is what I would love to see come upon us all.

Lastly, they were filled with love. Love has been called the "greatest thing in the world," because

"God is Love," and in loving we are most like God. They loved everybody, everywhere, and were tremendously in earnest in bringing all kinds of people to Christ. Oh, that the whole church were refilled with such love and enthusiasm for the salvation of others! Such a condition is what, I believe, Bishop Merrill had in mind when he said, "Be a Methodist."

When Paul had finished his discussion of spiritual gifts he closed with: "Desire earnestly the greater gifts." Then he introduces his matchless ode to love, with "Moreover a most excellent way show I unto you." That is, live in the realm of the love chapter—the thirteenth of First Corinthians. That is one of the ideals that has helped me. Does that lower any standard ever held by Methodists concerning holiness?

Here is a prayer that was circulated widely throughout India before our great revival. Would it not help congregations anywhere and everywhere?

Will you make this your DAILY PRAYER until the answer comes?

O LORD, send a Revival, and begin in me, for Jesus' sake. Amen.

Terminology may seem a very small matter to some about which to write, but is it not too generally true that because of the confusion of thought and division over terms the church that was raised up to spread scriptural holiness has, to an alarming extent, ceased to urge such an experience and life upon her people? Is it not also true that what Methodism does with this great central doctrine of Christianity in her history will be, in the future, her

glory or her shame? If we should all agree to use the terminology of the Christ and the post-Pentecostal Church, and have a great and widespread infilling of the Holy Spirit, would it not unify our people and resound to the glory of God and make our beloved church such a leader of all the churches as would bring about a new spiritual movement throughout the Protestant world? The vital central purpose for which Christ intercedes is that he may send forth "the promise of the Father," and clothe his church with "power" from on high. Shall we "tarry . . . till"?

CHAPTER VI

IDEALS ON DIVINE GUIDANCE

I FIND I wrote in my little book, while yet a young minister, ideals concerning divine guidance, and now after many years of proving them I see no reason for doubting them, and I pass on some of them.

First among them is "A perfect willingness to co-operation with Christ and a firm faith that divine guidance is promised is fundamental." Here are a few selected from the many promises that have assured me that God's people may go through life having divine guidance.

"To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him : for they know his voice" (John 10. 3-4).

"But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14. 26).

"But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not ; and it shall be given him" (James 1. 5).

"And Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58. 11).

"The meek will he guide in justice;

And the meek will he teach his way" (Psa. 25. 9).

Jesus, "the Light of the World," just before leaving in physical form his sorrowing disciples, left loving comfort by giving them his most inspiring parting promise, "Lo, I am with you always." How could he be absent and present? was their problem, for his departure was to them like a densely clouded sunset. In Christ's plan, however, it was to be followed by a glorious, glowing, golden, gladdening eternal sunrise that would carry in its beams of light through all the ages to all obedient followers a solution of the marvelous mystery, and provide perpetual guidance for faithful souls. Here it is:

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you" (John 16. 13-14).

Being thus assured that divine guidance is promised as a permanent inheritance, there are at least four avenues through which the Holy Spirit reveals God's will to those who sincerely and prayerfully seek divine guidance for life's choices and work:

1. Through his Word. When anyone follows mere impressions that he believes to be spiritual apart from testing them by the Word and particularly by the principles of Jesus he is liable to become a mere misguided fanatic.

2. Providence, circumstances. "He calleth his own sheep by name, and leadeth them out."

3. Through using one's common sense spiritually illumined.

4. Through an abiding and deepening conviction that the Holy Spirit is calling to a certain form of sacrifice or service.

When a child of God has a settled conviction that in moral and spiritual matters he is definitely promised guidance, and these four named avenues with others through which divine guidance is received harmonize, then it is his privilege to trust the Holy Spirit's guidance and go forth by faith. The Christian life is a life of faith, and the only way to have continuous guidance is to follow obediently and trustingly step by step. Sometimes we, like Abraham, will have to go out not knowing whither we go, but through obedience up to present light the future unfolds.

To illustrate, I have just while writing this had a conversation with a missionary who has had a remarkable missionary life. He tells me that as a young man he had a call to be a missionary, but he had also an aged father. There came a time when there was a fierce conflict in his heart between being a missionary and caring for his aged father. Then a clear conviction came to him that his first duty was to care for his aged father. He obeyed, gave himself to caring for his father, and now testifies that during the year or more he gave to his father things came into his life which made all his future possible. Now, in maturer life, he says, "If I had not obeyed what was clear as my then present duty to my father, all my future would have been a failure."

God has as infinite a variety of forms of service

and paths of duty through life as there are individuals, and each one must be willing to walk by faith alone with God as the light breaks on his own individual pathway if he would have divine guidance. God only knows what is great or small in life. Obedience to one's highest inner light is the all-essential, and then to leave all in the hands of Him who guides, to unfold the future step by step. In my own case I was sure as a growing boy God had called me to preach. I obeyed the call, but I had in joyous obedience preached twelve years in the homeland before my call to be a missionary came to me. As I review, the experiences of each of those twelve years fall in line as being in a very special manner preparatory experiences for the particular form of missionary work that has fallen to my lot. I know of no better way to follow divine guidance and build a life according to His plan than to daily follow what has been a guiding principle of my whole life:

“One by one thy duties wait thee,
 Let thy whole strength go to each;
 Let no future dreams elate thee,
 Learn thou first what these can teach.”
 (Procter.)

One needs to use the greatest care concerning following his mere impressions concerning divine guidance. To illustrate: I recall that when I felt called to go to India I saw that this involved my whole future life and was so serious a matter that I took weeks going over all the avenues through which, as I have stated, were my ideals of how divine guidance is given. I finally found no reason why I should

not go; but the impression from the Holy Spirit remained and grew stronger day by day until all possible doubt went out of my heart, and an abiding conviction that I had been called remained, of which I am surer now than then that I made no mistake in obeying the call.

One of my methods of testing such impressions is, for a time, to decline to obey; then if when in that disobedient attitude I realize that God withdraws his approving fellowship, but that if I return to an attitude of obedience then God's approving fellowship comes back into my heart, I gradually come to be sure that the impression is from God. Oh, the strength of being sure! How well I remember times in India when burdens infinitely beyond my power to carry or wisdom to comprehend were heaped upon me, that I would go into my room, fall upon my face before God and pray with confidence and boldness: "Oh God, I am not here under these burdens because of my own choosing. Thou didst send me here and thou must help me through"; and he always did. Strength in life is in being sure you are in God's plan for your life. Weakness is in uncertainty.

It is worthy of careful consideration that indecision in following divine leading in a call to service will soon let one lapse into a second place. I recall in Calcutta hearing a minister of another denomination tell in my pulpit that when he was a young man he felt sure he was called to undertake a special work which was by his church pressed upon him, but while his call was clear, he yet hesitated and delayed in deciding to accept. Then he went on to say, "One

morning in the daily papers I read that the special work over which I had delayed had been given to another man." Then, in tears, he added: "From then till now I have always known that I have been going through life in a second place." Happy is the man who because of prompt obedience to inner light has had no such sad experience!

The importance of exercising one's common sense is illustrated in the story of Dr. J. C. Butcher. He and I were classmates in Evanston. He afterward became one of our greatest missionaries. It is estimated that over seventy-five thousand converts were won to Christ in his districts. Later in life his great text for guidance was: "Except God build the house they labor in vain who build it," and thus he waited thoughtfully to know God's will and walked with God. But when we were students together I have this record written in my little book: "J. C. Butcher believed that God would direct in every little thing—lead even in such small matters as directing what street he should go down when out for a walk." He told me in India that later and while yet a student he found that in what he had believed he had made the mistake of throwing away his judgment, so that finally he reached the conclusion that spiritual guidance consisted largely in the directing of one's informed judgment. Therefore, concerning his call to India he relates, "When I felt impressed that I had been called, I made the surrender and offered myself to the church to go to India, but I largely depended upon the action of the church for the final assurance that I was called." That is, he held himself in a willing attitude of perfect obedience, and

left the rest with God through his church. Thus he grew into this clearer understanding of how to recognize and follow divine guidance.

There is always a possibility that even very good people may trust to mere impressions apart from the avenues through which God usually reveals his will. I knew a very good woman to whom some wild-cat "get-rich-quick" scheme was presented. She went to her room, prayed about the matter, believed she had been impressed to give her money, which she did, only to lose it. Not only that, but her faith in divine guidance was severely shaken. She had made the same mistake that Doctor Butcher had made while a student, that is, trusting impressions on matters on which he should use judgment and without any regard to the avenues through which God reveals his will, such as using his informed judgment. If that good woman had exercised her usual common sense and consulted her attorney before she prayed, she probably would have had an entirely different proposition or none to place before the Lord. God in giving guidance does not any more relieve one of the responsibilities of using the powers he has than he does in other matters of life. I recall hearing my saintly father say that he had never been in perplexity over any problem in his life but that if he went away and quietly read the book of Proverbs, before he was through he knew how to act; that is, he used at least one part of the Word of God.

I find the following ideals concerning divine guidance were pasted in my little book while yet a young minister, and I pass them on, for they have been confirmed in my life's experiences:

"Let your life-work be chosen for you by Him who sitteth between the cherubim. It matters but little what that work may be, but it matters everything that it should be given you of God. A clear, distinct, unmistakable call from God will strengthen you every step of life's journey. Wait on God in perfect submission to his will, with perfect indifference to personal interests, and you will in due time hear the voice or see the token or feel the touch which will be to you like a pillar of fire rising out of a pathless desert. Be willing, ready, ever-eager for any service. Let the language of your heart ever be:

"Is there some desert, or some pathless sea,
Where Thou, great God of angels, wilt send me?
Show me the desert; Father, or the sea;
Is it thine enterprise? Great God, send me,
And though this body lie where ocean rolls,
Father, write me among all faithful souls."

I once read a little story on guidance that I think worth passing on, for it has helped me many times, and I shall tell later how it is helping me now. It was the story of a young minister who had next day to send a telegram and make a decision that would influence his whole life, but he could reach no conclusion. There was a saintly old minister near by and the young minister told him all his story of perplexity, but the only reply the old minister would make was, "Give God time." The young minister rather vehemently insisted saying, "I must answer at five o'clock to-morrow"; but "Give God time" was all the response he could get. That night passed, all the next day, with no light on the problem. Four-thirty in the afternoon arrived, and the young min-

ister started to the telegraph office, uncertain as to how he should answer. But on his way he met a friend who gave him information which made all clear, and when the time came he knew exactly what to send. "Give God time" applies to many long-drawn-out problems in life which we cannot decide until all the facts are known. I have told that story to a perplexed cabinet at the first meeting of a Conference when it seemed impossible with our limited number of Indian ministers and missionaries to make adjustments. I would say, "Give God time," and it has been my experience that before the time for reading the appointments came around the seemingly best solution possible would appear, and vastly better than anyone had thought possible. Does not the following give comforting inspiration?

"Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, he will heap the floods,
When he says to your soul, 'Go on!'"

Here is how the conception of giving God time is helping me now. For a term of years a question before us as a family has been, if I should live till that time, shall we retire in India or America. All the indications and inclinations until recently were so much in favor of India that we had carefully selected in the mountains the house to be rented and lived in after retirement. The owners were so confident of this that they named the cottage the

“Warne House.” But time has settled the question this way: My physician says that having contracted sprue, it would be going against all medical advice to retire in India. So on the principles of using common sense, informed judgment and providential indications the question settles itself that we must, if at all, retire in America. Here is a practical question: Would it have been a kind Providence that would have let me know years in advance that I would be caught with a physical illness that would make it practically impossible to retire in India? Does not the old minister’s philosophy, “Give God time,” help in keeping from worry, and give comfort in the thought that at the right time—God’s good time—guidance will surely be given?

The foregoing might be misleading if I did not add that divine guidance does not mean that there are in a divinely guided life no hard places nor trying situations. We all at some time in life or death have to face the inevitable. There are incurable diseases, crippling financial losses, estrangement of friends, the loss of loved ones, and some good people have to go through domestic tragedies worse than death. What relation has divine guidance to meeting such situations? Divine guidance does not mean being shown an easy way around but, rather, the right way through the unavoidable. Those who do not trust in divine guidance use various methods—some with drink or drugs; others immerse themselves in business or pleasure hoping to forget it. Others grit their teeth, like Sir Walter Scott, who, when Lady Scott lay dying, met the inevitable more like a Stoic than a Christian, saying:

"Are these things then necessities?

Then let us meet them like necessities."

There is much of the same temper in the popular ideal held up before young people, "Be a good sport."

Here, as elsewhere, Christ is not only our Saviour but our example. There came a time when he had to face a tragical unavoidable felon's execution. How did he do it? This is the place for close imitation of the Christ in times of testing. He went alone to pray; he thoughtfully canvassed other alternatives. Hear him, "My Father, if it be possible, let this cup pass away from me." "My Father, if this cannot pass away, except I drink it." How when he realized the cross was inescapable did he face it and conquer on it? He refused narcotics, and tasted "the whole of it." He uttered no word of complaint against the falseness of Judas, nor the bigotry of the priests, nor the injustice of the civil government. He faced the inevitable not as from their hands, but as from his Father's, saying, "I will co-operate—Father, thy will be done." He gives the unavoidable a welcome, without a murmur. He trustfully and obediently gave himself up for crucifixion and prayed for his enemies while being crucified. Thinking for others, he provided for his mother, he forgave the penitent thief, and victoriously endured, doing good until he could look up into the face of his Father and cry, "It is finished." "Father, into thy hands I commend my spirit." Through joyful obedience he turned the cross into his throne from which he has won the love of the ever-increasing millions through the ages, and has been given "a name which is above every name."

Will it not help each believer who faces something unpleasant but unavoidable to ask such questions as, "Is the servant greater than his Lord?" Or, since Christ faced the unavoidable and incomparable suffering in his life through faith, and triumphed, am I not honored in having "the fellowship of his sufferings"? If obedient, shall not the same loving Father also make "all things work together for good," for me, and cause me also to triumph?

To those who have faith and to those who have not the unavoidable testings come: Do we go through life fully appreciating, in contrast with the condition of the godless, the helpfulness and comfort of our faith as we face the future, including eternity? Only in contrast can we properly estimate the believer's priceless possessions in the privilege of going through life trusting an almighty, all wise, loving heavenly Father, and of singing while we go,

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, but thou art mighty;
Hold me with Thy powerful hand."

CHAPTER VII

IDEALS FOR HARD AND SMALL PLACES

As a sample of hard places, in the book of Titus we read: "To Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting."

What kind of a place was it concerning which Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting"? Let Paul tell us: "For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons." To all this Paul adds his testimony from his own personal observations: "This witness is true," and "for this cause left I thee in Crete." Was that not a hard place? But does it not also show why we are put in hard places and explain the whole purpose of evangelism, reformation work and missions in the dark places of the earth?

Recently one of our American ministers, the Rev. George W. Downs, visited India with his family. He said to me, in effect, "One day I went with Miss

Hollman, of Agra, to one of her mahallas where she was working for outcaste people, and when I smelled the stench and saw their poverty, comparative nakedness, the huts in which they existed, the filth, fleas, flies, dirt, cows, dogs, pigs, donkeys, monkeys, and people all mixed up together, I revolted. I wanted none of it; but the next Sunday I was in Delhi and went to church and saw our church there overcrowded with well-dressed, educated, cultured Christians, and heard them sing, pray, and give testimonies intelligently of as clear and as definite a Christian personal experience of salvation as I had ever heard at home. When, after the service, I was told that the great majority of these people or their parents or grandparents had been found by the missionaries in just such mahallas as I had visited in Agra, then I understood that phase of the whole missionary problem. It took definite form in my thinking and there was born in me an enthusiasm which knows no bounds."

"For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting," explains the whole philosophy of missions. Think of the joy of missionaries in India in being the leaders in waking up one fifth of the human race to a sense of "the inhumanity of man to man" that has literally made sixty millions of those for whom Christ died mourn and suffer in such social ostracism and degradation as is known nowhere else on earth. This principle applies to all the other social disabilities, such as child marriage, enforced widowhood, and the abuses of caste. Think of the joy of missionaries in all lands as they "set in order the things that are

wanting" in the social and religious disabilities in which the people of the land in which they work live.

The same principle holds true in all the hard places in the homeland. If a pastor or any Christian worker is tempted to be discouraged because of conditions among the people, such as were in Crete, let him ask himself: "Why am I here?" Answer: "To set in order the things that were wanting." Why did God send his only begotten and dearly beloved to be the first great missionary? And why was he called upon to show the love of God on the cross? Answer: To set right on this sin-cursed earth the things that are wrong. Is this not the mission of the Church of Jesus Christ everywhere? Are we not an army in array against sin, humanity's greatest enemy, and can soldiers in battle array choose easy places?

"His lamps are we,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth."

There once appeared in *The Christian Advocate* a long letter from the Rev. Samuel Oliver, a Wesleyan minister living in Darlaston. His letter was headed: "America's Debt to Darlaston Methodism." This letter on the line of working in hard places made such an impression on me that I had it preserved and will try to quote just enough from it to help the reader to imagine the rest:

"In 1742 Charles Wesley first visited Darlaston,

preaching probably in the parish church. The following year John Wesley, attempting to preach in that town, met with a hostile reception. Those who had joined the Methodists hastened to escape for their lives, except four, who deserve honorable mention for their courage, for example, William Sitch, Edward Slater, John Griffiths, and Joan Parks. It was the latter who, finding no one prepared to stand by and defend John Wesley, was transformed into a veritable crusader, as with conspicuous bravery and real heroism she ran into the thickest of the crowd and herself knocked down three or four men, one after another, who were the ringleaders of the mob. All honor to the brave woman! Let her name, Joan Parks, be an everlasting remembrance."

Then there follows a long story of continued persecution of all who were Methodists. The mobs smashed windows, and furniture, tore up whatever wearing apparel they could find and treated with terrible cruelty the members of the little society whenever they could get hold of them. Oh, for the zeal, the courage, the devotion, the self-sacrificing enthusiasm of those grand old saints of lowly birth and position but who were strong in faith!

"A few years later a Darlaston mob determined to drown Wesley on his next visit to the neighborhood, and the ringleaders themselves volunteered to do the deed. Accordingly, one evening when Mr. Wesley was riding from Darlaston to Bilston, just as he had reached Moxley and was about to cross a stream, a man sprang forward, pulled him from his horse, and swinging him over his shoulder—for John Wesley was a little man—waded into the stream, and carried

him to the bank on the farther side without attempting to harm him, at the same time telling him to get out of the way as quickly as possible!"

"On one of Mr. Wesley's visits to Darlaston he was preaching in the house of Sister Jones when an alarm was raised that the Methodist-hunting mob was making the best of its way down Church Street. Mr. Wesley was hurried upstairs by some of his friends, while others ran out at the back of the house and hid as best they could."

Look at the Outcome. "From 1754 to 1760 there lived in Darlaston a lad named Whatcoat, who was an apprentice, who was the only son of his mother, and she was a widow. Being brought under the influence of Methodism—which certainly at that time was 'Christianity in earnest'—he was converted in 1761 and at once began to preach. In 1769 he was accepted as a candidate for the ministry, and after laboring for several years in various circuits in England and Ireland he was sent to America and labored there with conspicuous zeal and devotion for many years. When Bishop Whatcoat was set apart as 'Bishop of the Methodist Episcopal Church' by the solemn imposition of hands it was said, 'Never were holy hands placed upon a holier head.'

"But follow me further: In 1765 a young man, named Asbury, then nineteen years of age, living in Darlaston and by trade a nail-maker, became a local preacher. Two years later he was accepted as a candidate for the ministry. After four years in the home work he was selected by Wesley, on account of his eminent gifts and his no less eminent grace, for work in America."

"Thus under God, Methodism in America owes largely its present position and influence to two humble, devout, zealous, consecrated men, Richard Whatcoat and Francis Asbury. Each in early life was connected with Darlaston. Each was converted to God and joined the Methodist Society in Darlaston. Each commenced to preach in Darlaston. Each went forth from Darlaston as a candidate for the ministry, and each in due course became a bishop of the Methodist Episcopal Church in America."

Did it pay for Wesley and those persecuted Methodists to "set in order the things that were wanting," not in Crete, but in Darlaston?

"Oh, God, to me may grace be given,
To follow in their train."

Small Places. To some, small places are even more galling to endure than hard places. I recall hearing a minister who had always been in small places say, "I have never preached my best because I have never been given a place worthy of my ability." That theory ever opened to him smaller places, not larger, to the end of his days. Here may I make two brief quotations long ago put into my little book:

"God's method of promotion is to fill the place you are in to overflowing. Be too large for what you have and something larger will open."

The other: "Never sigh for a larger field while there is not one corner of your little acre fit for the Master's eye."

"Jesus therefore, being wearied with his journey, sat thus by the well." Try to envision that familiar

but most suggestive picture: Jesus, weary, waiting for someone to draw water—waiting till the disciples could buy and cook food. He did not think it too small a place for him, nor an outcast Samaritan woman too small to notice. Thus he teaches us that there is no small place where there is a soul unsaved from sin. Who ever found a place so small that unsaved souls were not there? And what true minister ever felt himself equal to winning all around him? I frankly confess that I never went into the poorest mahalla of outcasts in India, but I felt I had a place too big for me and in my soul did not cry out for help to so present Christ Jesus that those poor people might receive him as their Saviour. Some of our greatest preachers in India were won in places much worse in all particulars, including persecutions, than Darlaston.

I have always had sympathy with the story of a certain layman about whom I will quote from my book:

“A minister staying over Sunday with a shrewd layman asked his host when the congregation was larger. Being told the evening was twice as numerous as the morning, he flippantly answered, ‘Then I shan’t lay myself out till night.’ The layman conducted him to the church, but turned at the door and went home. Nor did he go in the evening. After breakfast next day, the preacher, sorely put about by such treatment, said: ‘Were you not well yesterday?’ ‘Never better, thank you.’ ‘I did not see you at church.’ ‘Oh, no; I never go to hear a man who in the morning does not intend to lay himself out, nor in the evening to hear a man who thinks so

little of the gospel ministry as not to do the best that is in him whenever he has got a hearer.' ”

Recall again Jesus and the Samaritan woman as an ideal. Was not that one of his greatest, if not his greatest, sermon recorded? Did Jesus wait for a large crowd to “lay himself out”?

CHAPTER VIII

IDEALS ON GETTING ON WITH PEOPLE

"He who hath a thousand friends
Hath not one to spare,
He who hath an enemy,
Finds him everywhere."

"I AM going to move with my family out of this miserable town, for the people are so mean we cannot longer live here." So said a man to his neighbor. The neighbor suggestively inquired:

"Are you taking yourselves with you when you move to the new town?"

"Certainly."

"Then," remarked the neighbor, "you will find the same kind of mean people in your new town that you are leaving in this one."

That little story goes to the core of at least one half of the problem of getting on in a town, a church, or a community.

While in the sanitarium, writing this chapter, a cheerful, winsome, former Calcutta missionary, who used to raise much money for his work from the Calcutta merchants, called on me, and without a thought of doing so, set forth the other side of the story by telling that the head of one of the great Calcutta firms which gave him four hundred rupees a year for his work once remarked to him: "I would rather have a happy, joyous, jolly missionary like

you come in for a subscription than a man of a sour, grumbling type to leave a business order."

I have often been helped by remembering what I once heard the pastor of a great church remark: "If the Lord can get on with all the cranks he has on earth, surely I ought to get on with the few I have in my church."

I have been helped throughout my ministry by a remark I heard, when yet a young man, from an old minister, which was: "It is my business to find out and develop all the good there is in each individual. It is the devil's business to find out and develop all the bad there is in an individual, and I do not propose to do the devil's business." That has been an ideal for me through a long ministry. It is perfectly marvelous the amount of good that can be found in the average person.

I once heard a man say that the most interesting thing about any individual is the angle from which he looks at problems. There are persons who are always looking for the evil rather than the good in others, and others who are always looking for the good and beautiful in other lives rather than the evil. The latter attitude in these two angles largely solves the problem of getting on with other people. The same idea is involved in one's attitude toward life in general. Here is a helpful principle: "Do not assume things about you are false until proved true, but true until proved false" (Bowne).

"There is so much bad in the best of us,
And so much good in the worst of us,
That it ill behooves the most of us,
To talk about the rest of us."

I had a friend who had working mottoes that have helped me. They were: "Never take offense;" "Never ask any explanations;" and "Treat everyone as though nothing had ever happened."

I heard, when a young man, a story of John Wesley and his brother that has saved me from worrying about and defending my reputation, and therefore, lots of trouble. The story is that Charles, John's brother, came to him one day in great excitement and told John of the horrible things his wife was telling about him, reaching the conclusion that "something must be done to stop her or your reputation is ruined." John listened patiently until Charles had finished, then, looking at his watch, replied: "When I gave myself to the Lord I included my reputation. I have to preach in fifteen minutes." And he was off. Happy the man who can leave his reputation in the hands of the Lord!

I learned a helpful lesson on this subject from a woman who said she could trust God, but added, "So many things seem to come to me from second causes, other people, and I cannot trust other people." This took trust and happiness out of her life. One day after praying over it she had what she has described as a vision. She was in a perfectly dark place when there advanced toward her a body of light which surrounded her like a halo of glory and a voice out of it said: "This is the presence of God. This is the presence of God." While in this environment her greatest enemy, because of whom, as a second cause, she was living an unhappy life, came to injure her; but soon she saw that neither her enemy, nor anything else could touch her unless this encircling light

divided and let that through which purposed to harm her, and then she saw it was for her good, and that nothing could touch her unless the encircling presence for her good moved out of the way. After this revelation she came to enjoy a continued restful spiritual life in the consciousness of God's encircling presence. Is not all this in perfect accord with God's promises? And no one need be unhappy because of second causes or other people even if they mean harm, for God, as in the case of Joseph's brethren selling him, will make all work out as it did with Joseph for good.

In Clifton Springs I called on Miss Annie Johnson Flint, a shut-in, unable to walk for thirty years. Her poems "have been recognized a number of years by thoughtful readers as the very best religious poems now written in this country." She had in her affliction to think out her own philosophy of life, and she told me that she received much comfort from the story of Job, in the thought that his suffering was not a punishment, but a God-given opportunity to witness for him, which came about thus: Satan said to God: "Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face." And Jehovah said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thy hand."

Then follows the story of Job's loss of all his possessions, yet Job worships God, saying: "Naked

came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly."

Then God said to Satan concerning Job's person: "Behold, he is in thy hand; only spare his life." Then follows the story of Job's afflictions and "sore boils," in which Satan did his worst. But Job answered: "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." That is, God permitted Satan to go so far and no further, that Job might witness to his integrity and his faith in God. Miss Flint adds: "In all my suffering, and in all that has come to me, I have been comforted with the thought that it is not punishment, but God giving me an opportunity to witness," and this she has done through her soul-inspiring poems. Is not that a comforting way to help one go through life's problems and "second causes"?

To get on with all the people of a congregation as a pastor, which I was for twenty-seven years, and later to get on with all the people of a Conference, as Bishop, in which office I shall soon have been twenty-eight years, I have two settled principles: one, to keep in harmony, first with the officers of my church, and later with the cabinet of my Conference. I found that if at the center there was harmony it would soon spread throughout the congregation or Conference. My ideal as pastor was to strengthen myself with my officers, members, adherents, outsiders, and in that order. I soon found that if that order were reversed and there were lack of

harmony with me among either my officers or cabinet, it would soon be everywhere.

The other principle was never to push through any proposition against the wishes of any considerable minority. I have always found it wiser and better when there was a strong opposing minority to wait until in some way there would come about approximate unanimity of opinion before pressing action. I have also found that in waiting and hearing from all sides it became very much more probable that in the end the right action would be taken.

One of my leading officers once complimented me, saying, "You owe your success in managing a congregation or Conference to your willingness to take time to let all parties concerned be heard." My apology for telling in this familiar way of some of the ideals that have helped me is with the fond hope that they may help someone else.

CHAPTER IX

IDEALS ON COMFORTING GOD'S PEOPLE

"COMFORT ye, comfort ye, my people" portrays one of the privileges and opportunities of all Christians, and particularly of all ministers. One of the best ways of having an influence for God over people is by comforting them in their sorrows. There is a class of people who especially need comfort. That is, those who realize their work is done and are in old age or their last sickness and find it hard to give up or let go. I have a letter written to Bishop Parker by one of his life-long colleagues when he, the bishop, was fighting a losing game for life. I consider this letter presents a model way to comfort all that class of people. It is, I think, so good and so reveals the true fellowship of missionaries, that I shall reproduce it with the hope that it may be a model for those who have to comfort such persons, and also a comfort to some others in like condition as was Bishop Parker :

SITAPUR, *May 27, 1901.*

DEAR PARKER:—

I fear you are having a hard time of it at Spring Cottage. I hear that the battle is going against you, and there is not much prospect of your gaining the victory for which you have fought so well the past seven months. If this is indeed the case, I am rather disposed to envy than pity you. You can have them read you that hymn of Rutherford's, beginning :

"The sands of time are sinking,
The dawn of Heaven awakes."

I would like to write it all down here, but then there would be no room for anything else.

Yes, I think I envy you. You can say of so many things, "Now these all lie behind me, Oh, for a well-tuned harp." And there is a good deal behind you which is pleasant to remember. You've had a good time. A very good time. You have been in the midst of things and you have enjoyed your life. You have almost completed your three score and ten and it has been a life worth living. Do you remember our first march out from Pauri on our return from visiting Gadoli three years ago? You began telling of your early life in Saint Johnsbury, of the church you helped build up, etc. As I listened to your talk, I said to myself: "That's Parker. He has had a good time and he knows it and enjoys it." And your having a good time has helped a great many others to have a much better time than they would have had if you had not been around.

When we think of these things we feel like saying, "How can we get along without you?" You will remember in Tennyson's poem, "The Northern Farmer," the old Yorkshire farmer who is dying laments that a good farmer like himself is to be taken "off the land"; and the old man thinks that if the Almighty understood how things were, he would not remove a good farmer like himself.

But we will not make that mistake. "He doeth all things well." This is the wonder of it all. You can let everything drop, and leave it as though you never had any responsibility for affairs, or never had anything to do in running them. He has taken everything out of your hands, and you have no further anxiety or responsibility in the matter. He says: "I am done with you on earth. Now I want you somewhere else."

So I envy you your release from earth's care, and I envy you your near experience of the mysteries of the beyond, and your nearer approach to the Master.

If you could only come back and tell us something about it, but you can't; and this makes me think it must be very different over there to what it is here.

I am writing this in the cool of the morning, on the veranda. The earth is bright and green and full of life. The half-grown green Malda mangoes are hanging on the trees. The birds are everywhere, noisy and busy. The children are running about, men are going to their work. Chaprassis are returning with the dak. The world's life is going on—and will go on—and God's hand is at the helm.

Well, good-by, Parker! And if it is the last, a double good-by. I'd like to come up and see you. But the trip to Naini Tal is a hard one and I'll not go. I am glad there are so many of our folk with you up there. Not like Livingstone, alone in Africa.

You will see Miss Rowe—and Mr. McMahan and Eldore [Messmore's own daughter]. I think I'd like to go along, but I suppose that is not to be. So once more I say good-by.

Your Brother,

J. H. MESSMORE.

Another class of people who in a very special sense need comfort is the bereaved. Often I feel my words are too cold to comfort another, but I love to point such to the "other Comforter" who alone can reach the real depths and take of the very thought that was in the heart of the Christ in the bereavement and show it to the lonely bereaved ones. Thank God, there is a divine Comforter, who can, when the wound is too deep to be relieved by human sympathy—though that is always precious—give comfort that is divine. And one is led to pray that all who are in such sorrow and loneliness may turn to the "other Comforter" who is divine.

As for the first class, I have quoted a letter written

out of the heart as a model, so for this class I have another letter written by Phillips Brooks, which I have long kept in my little book as a model letter, the spirit of which can be retained in all such letters but varied according to circumstances. With the hope that it may comfort and become a model for some other whose mission it is to comfort, I pass it on.

A Letter of Phillips Brooks. (It was written by Bishop Brooks to one in deep bereavement through the death of a wife.)

DEAR FRIEND:—

I have thought much about our meeting last Sunday, and the few words which we had together.

May I tell you, again, where your only comfort lies?

It is not in forgetting the happy past. People bring us well-meant but miserable consolation when they tell us what *time* will do to help our grief. We do not want to lose our grief, because our grief is bound up with our love, and we could not cease to mourn without being robbed of our affection.

But if you know—as you do know—that the great and awful change which has come into your life and brought you such distress has brought your dear wife the joy of heaven, can you not, in the midst of all your suffering, rejoice for her? And if, knowing that she is with God, you can be with God, too, and every day claim his protection, and try to do his will, may you not still, in spirit, be very near to her?

She is not dead, but living; and if you are sure of what care is holding her and educating her, you can be very constantly with her in spirit, and look forward confidently to the day when you shall also go to God and be with her.

I know this does not take away your pain. No

one can do that: you do not want any one to do that—not even God; but it can help you to bear it, to be brave and cheerful, to do your duty, and to live the pure, earnest, spiritual life which she in heaven wishes you to live. It is the last effort of unselfishness, the last token which you can give her of the love you bear her, that you can let her pass out of your sight to go to God.

My dear friend, she is yours forever. God never takes away what he has once given. May he make you worthy of her! May he comfort you and make you strong!

Your friend sincerely,
PHILLIPS BROOKS.

One day during the Springfield General Conference I was coming down the aisle after the morning session and was met by the widow of one of our translated bishops, who stopped me and said, "Bishop Warne, you comforted me in my sorrow and loneliness more than anyone else." I had forgotten all about it, so inquired as to what I had done. She replied: "You took my hand in yours and patted it and said, 'Think of where he is, of all those with whom he is associated, including the Christ, and of what he is enjoying and doing.'" Then she added: "I have been thinking upon all those things until the vision has so grown that now I would not ask him back for the world and am looking forward with joy to the time when I can join him in those joyous associations and services in heaven." Thank God, the Christian does not "sorrow as those with no hope," and those who are in Christ Jesus never meet for the last time.

CHAPTER X

IDEALS CONCERNING PRAYER

WHEN I came to believe that everything was under law, I also came, like many others, to wonder if God, to answer prayer, would have to overturn the laws of the universe. The first ideal that helped me is that, in the realm of the moral and the spiritual, prayer is a fundamental law. When God had made his great promises to Israel, concerning the wonderful things he would do for them, he added: "For this, moreover, will I be inquired of by the house of Israel, to do it for them." It is in the law of the universe that fields should bring forth harvests, but it is also a law that if there is no seed-time there will be no harvest. That represents the place of prayer in the realm of spiritual life. If no prayer, no harvest of blessing.

Another ideal that has helped me came in thinking over the marvelous accomplishments of human personality because there is established law in the material world. Does not man make water run uphill? Iron ships by the thousand ply the mighty deep? And machines heavier than air navigate the sky? That is, man without either breaking or changing laws can utilize, manipulate, and combine the forces which law controls to do what the forces by themselves cannot do. I reason thus: If personality in man can do all these things, shall we limit God? The argument that God cannot answer prayer be-

cause of law has exactly the same force against a request made to an earthly parent. I will give a sample illustration that has greatly helped me in my thinking.

I recently read of an owner of a line of freight ships who did not believe in the radio for freight ships, but was persuaded to try it on one that carried very valuable freight. This iron ship was caught in a cyclone, was almost wrecked, but through its radio sent out an SOS. It had been tossed until legs and arms of the crew were broken, the radio operator knocked insensible after he had sent out his SOS, in answer to which iron ships rushed over mountainous waves to the rescue. Pumps were put to work. The sinking ship was saved, the crew carried to a hospital; and because of the knowledge of hundreds of invariable, mechanical, physical, and chemical laws, anæsthetics were administered, bones removed or set, and so on. That is, the physicians set their personal wills against all the odds and saved the lives of the crew. In all this how many laws were violated? Not one, but all who responded utilized their knowledge of more laws than can be named or described, and with the use of the knowledge of law, the ship and its wealth of freight and its crew were saved. Can men hear the cry of prayer of an SOS and do such wonders, and cannot our Father, God, who made and is above all law, manipulate and use as many laws as is necessary to answer the SOS or prayer of his children? / This line of reasoning gives an ideal concerning God answering prayer that to me is comforting and unanswerable.

A further ideal that has helped me is that the laws of the physical universe do not rise and reach up into the realm of personal fellowship. What law in the material universe forbids loving friends having sweet fellowship with each other? Is there any law in the lower realm of the physical world that prevents a child from making its wants known to its mother and that prevents the mother from comforting, instructing, and guiding the life of that child? This being true, how much more is it not true that the laws of gravitation and many other established laws of the material universe do not rise up and reach into the higher and spiritual realm in which the individual Christian has fellowship with God? Against this provision in God's spiritual realm—thank Heaven!—there is no law, for the laws of matter do not reach up to the personal, spiritual world, though spirit can reach down into the physical world and use the law of gravitation and many others. Personal relationship, fellowship, communion, petition and an answer, in the unique realm of prayer, are not hindered by material laws.

I, with many others, began my prayer-life with the idea that prayer would change the will of God and lead him to do my will; but long since I have conceived of prayer as co-operation, and “not as overcoming God's reluctance, but as laying hold on God's willingness.” I have learned that a chief element in prayer is not petition, but listening to God, and saying, “Speak, Lord, for thy servant heareth”; or “I will hear what Jehovah will speak;” or “Be silent to God and let him mold thee.” A father of wealth may wish to give his son a college education, but he

cannot do that unless the son co-operates. Prayer is co-operation and giving God's gracious purposes of grace a chance to work through those who pray.

I have gratefully learned that the secret of the lives of those who have done great things through prayer is like the secret of the River Nile which overflows Egypt; that is, it is but the channel of unbounded resources. That is what prayer has come to mean to me—to offer myself to God to be but a channel through which he is given an opportunity. My maturer ideal of prayer is so to put my little all in God's hand that I give God an opportunity to work through me. There is yet much more to be learned in the school of prayer.

These lines of reasoning have helped me, but that above everything else which forever takes away all question about prayer is the fact that Jesus prayed. If there ever was one who could dispense with prayer, truly that one was Jesus. As I watch him pray I am impressed that he had an ever-present consciousness that he needed help outside of himself and that that help was always available. I am next impressed that he loved to pray. He seems to have been drawn to the Father at every leisure moment as naturally as the mother heart turns to her child. There are fifteen recorded accounts of his praying and in three he continued "all night in prayer." The way he loved to be alone with God in prayer is told in the words, "He withdrew himself in the deserts, and prayed;" all this when in his prayer there was no confession, no sense of sin, no prayer for pardon, yet he prayed. It would seem as if communion with the Father were the chief element in Christ's pray-

ing and that he received through such communion wisdom, power, and courage for his most difficult works in life. To bring this down to the human realm, how sad is the condition in the home when the young people no longer converse with their parents, but without counsel move out into realms entirely unknown. How different was it with the Christ!

Take as an illustration of his communion with the Father the fact that the night before he chose his disciples he continued "all night in prayer," and the next day chose twelve whom he called apostles. How contrary to all human ideas were the type of men he chose on whom to found his Kingdom! Yet do not all the centuries show that he exercised wisdom that cometh from above; that is, that he gained divine knowledge in communion with the Father.

The teaching of his disciples to pray was progressive. I think this is all clear, so I shall only refer to the climax. As a young Christian and as a young minister, what seemed to me the most impossible statement in the whole New Testament was: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Well do I remember how, as a young Christian and young minister, I thought it forever impossible that I, a weak mortal sinner, should do greater works than the Almighty Christ; but one day as I read this promise it seemed to me the full meaning burst upon me in that Christ added an explanation of how this would be possible, which was "*because I go to the Father.*" Then it seemed to me I saw the whole philosophy of prayer as if a new revelation had come

to me. Christ back on the throne, with all power in heaven and earth, telling his disciples to "ask in my name," and then not the promise that they will do it, but "whatsoever ye shall ask in my name that will I do." That is, prayer releases and gives opportunity for the Christ on the throne to continue his work on earth through praying disciples. This brings one to see that the true philosophy of prayer is you "ask" and "I will do that." When I had gotten this conception, then I went on to think of the small number of converts gathered while Christ was yet upon earth; but when on the throne, and the disciples asked in his name, Pentecost came, the church was born, a new era inaugurated which has gone on through the centuries and encircled the earth. That is, the church has fulfilled Christ's promise, "The works that I do shall he do also, and greater *works* than these shall he do; because I go unto the Father."

Prayer, therefore, as it is now an ideal that helps me, is not so much to tell God what I want of him, but to give God an opportunity to tell me what he wishes of me. It is mine to be the channel of unseen resources; to be to God what my hands and feet are to me.

I close with two stories that have helped me in praying and finding the way to co-operate with God:

The First: A little boy was told to ask God to take care of him through the night and then go to sleep. After refusing to do so, he was asked for the reason.

"Oh, well," he said, "God will take care of me anyway whether I ask him to or not."

His mother could not deny the truth of that statement. She knew that a healthy boy was very likely to be well in the morning, even if he did not pray at night. So she said, "If God is good enough to take care of me whether I ask him to or not, I think I should be good enough to thank him for it."

This satisfied the little fellow, and he immediately thanked the Lord for his loving care. For the next few months he did not call his devotion praying, but thanking the Lord.

The Psalms usually ring the changes on this same idea. I have been astonished over and over again in looking through them to see how largely they are addressed to God, and how uniformly they express adoration or give thanks for his unsolicited kindness.

The Other: A son came to his father saying, "Father, as to a place in your business, I do not want anything that your wisdom and love cannot grant; but this matter is of such great importance in my judgment to me that I should like to talk it over with you to see if something cannot be done; perhaps a way may be found by which I can meet the conditions that would make it right for me to have my chance."

The father was greatly pleased to have a son who was willing to be trained to adjust himself to all the facts in the case. So they conversed together frequently and confidentially; they entered deeply into each other's plans and purposes; they became bosom companions.

It so happened that their frequent spells of communion not only gave them both much pleasure, but

the son began to see the whole matter in a new light and to govern himself accordingly, so that in an incredibly short time the father was happy to grant his son's request. Passers-by then saw a new sign over the front door which read: "A. B. Mansell & Son." This is a parable.

CHAPTER XI

IDEALS ABOUT HUMILITY

"THE true way to be humble is not to stoop until you are smaller than yourself, but to stand up at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is." (Phillips Brooks.)

During my pastorate in Calcutta, Charles H. Spurgeon died and the Rev. J. H. Messmore, editor of the *Indian Witness*, wrote what I think are two unique paragraphs, summarizing his life, and on Phillips Brooks' ideal of true humility. I pasted them into my little book—not then supposing I would ever take them out, but they have served so perfectly to show me "the real smallness of my greatest greatness" that I pass them on, hoping they may have a mission :

Although not yet fifty-eight years old at the time of his death, Mr. Spurgeon has been a public man with a national reputation for the past forty years. He stood without a superior and almost without a peer in four different spheres of activity. He was the prince of preachers, the most successful of authors, a practical philanthropist of the highest success, and the beloved pastor of the largest congregation of Christians on the face of the earth. To have matched Mr. Spurgeon in any one of these four fields of Christian usefulness would satisfy the loftiest ambition of any servant of Christ, yet this man excelled in them all. The stricken host that called him their leader and father, look about wondering

and amazed, asking, "Who shall take his place?" If it were necessary to find one man who would fill his place, the outlook would be dark indeed. But though one man may not be found able to take up all his work, three or four may be secured who will be able to carry on the great enterprises which have grown up under his hand. Fortunately, that one department of his work in which there can be no successor will not end with his natural life. The dead author lives in his published works, and long will it be ere men will say that Charles Spurgeon's writings are unread and forgotten.

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Three things explain how it was this man accomplished so much. His natural gifts were great; all of these great gifts were used to the utmost limit, and this wonderful momentum was directed aright. Here was a bolt of large caliber, fired at the greatest speed and aimed straight! It was largely native capacity that enabled him to write books that are read by the millions, and for thirty years fill the Surrey Tabernacle with thousands of hearers. A soul filled with love and sympathy and pity for mankind, lodged in a body of rare vitality, with a native temperament akin to an engine under full head of steam, formed the dynamite charge that hurled this man with irresistible force upon the objects of his interests. And the complete subjugation of all these things to the law of Christ guided him to the accomplishment of such purposes as must succeed because they are in harmony with the great purposes of Almighty God. A career like Mr. Spurgeon's is impossible for a selfish man, or a wicked man, or a man weak in mind, body, or impulse. The matchless achievements of this great man show us what use God can make of a great man when that man adds to his natural endowments the highest of all wisdom, and permits his Master to use him according to his will.

I understand Spurgeon's sermons are yet selling in large numbers every week.

The Westminster Gazette states that the sum total of the sales of Spurgeon's sermons reaches nearly a hundred millions, an average of about thirty-five thousand per sermon. Of each of certain discourses more than a quarter of a million have been sold. They are kept in sheet form in a large cellar in Paternoster Square, in long lines of cupboards, so that a supply of any particular discourse can be got at at once. Four fifths of the supply have been sold in the United Kingdom; the remainder have gone to this country and to Australia.

I have a letter from the publishers of Spurgeon's works, dated July 30, 1926, which says:

The total number of sermons published was 3,563; these were contained in 62 yearly volumes dating from 1855-1917. The average was certainly not less than 35,000 per sermon, and many reached 100,000 and several over a quarter of a million. They are still in demand and we receive orders from all parts of the world, and there is never a day passes without effecting some sales. By last post an order for 500 came.

These sermons were not filled with doubts, or even genuinely rational higher criticism, or "preaching to the day," or political harangues, or personal denunciations; but were gospel sermons, producing conviction, repentance, conversion, and faith, or leading those already come to the faith to grow in grace and in the knowledge of Christ.

Eternal punishment to those who reject the Saviour was solemnly and tenderly announced and that this life is the only probation was unreservedly affirmed.

While writing this, I looked up at my library and saw on one shelf ten volumes of Wesley's works. I got up, took the index volume and found that with double columns on each page, and fine print, it took one hundred and sixty-five pages to index what John Wesley had done and written. When an ordinary mortal stands at his greatest height against such giants as Spurgeon and Wesley he soon sees the "smallness of his greatest greatness," and leads him to say, as Abraham Lincoln often quoted: "Oh, why should the spirit of mortal be proud?"

CHAPTER XII

IDEALS ON "PATIENCE WITH JOYFULNESS"

I FIND, browned with the years, the following in my little book of ideals:

As a ship without ballast, so is a soul without patience. It may sail on a calm sea, but is powerless—rolls, tumbles, and sinks in a storm. Storms come. Therefore, without patience we are unfitted for life. A rolling ship makes unhappy passengers. An impatient soul makes unhappy associates. Patience keeps us at our best in life storms, keeps calm the judgment, clear the vision; corrects our orders, bridles our tongues, sweetens our tempers, restrains and strengthens our hands, and when the storm is over the countenance is calm and serene as the cloudless heavens. We have not, then, to spend the calm and be unhappy in undoing what we did in the storm. Storms we need, for "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Patience is a diamond set in a golden ring of Christian graces. Most beautiful, most exposed, most expensive, most easily lost, most difficult to find and reset.

I told the story in an earlier chapter of Paul leaving Titus in Crete to set things in order. Paul, in giving Titus instructions as to how he was to set things in order, puts first his own example: "Be . . . sound . . . in patience." Many people now are

very anxious about a preacher being sound in theology, but Paul reverses the emphasis, puts character first, and pleads for soundness in patience. Surely, a preacher and the people need patience in places like Crete and everywhere else.

There are so many things in life which test patience that to be "sound . . . in patience" becomes fundamentally essential and an element of power. Here are a few of the ideals I find in my little book as to times and circumstances under which one needs patience.

1. In seasons of weary waiting, when all our plans are frustrated and all seems to go against us.

2. In facing sometimes through long years inexplicable providential mysteries.

3. To endure crushing disappointments in one's circumstances and friends.

4. In missionary work. Oh, the patience needed to transform a raw non-Christian into a real Christian!¹

5. Training children, for in this impatience destroys the very atmosphere they need.

I have kept before me two personalities as exhibiting ideal patience—Paul and Jesus.

Paul. His life illustrates his meaning in his instruction to Titus as a religious leader: "Be sound . . . in patience." Many people now are had enemies, scourgings, imprisonment, every plan torn to shreds, churches going bad, false teachers coming in, all his people forsaking except Luke (2

¹ In my little book *A Covenant-Keeping God*, in a sermon in the Appendix, I have set forth Christ Jesus in his patience in the making of Peter as my ideal of patience in Christian work.

Tim. 4. 10-11). He had learned in the school of such experience (Phil. 4. 11-13). Yet his reproofs amid all his provocations are all given in patience and love and he himself is always rejoicing, giving thanks. The only explanation of his "joyous life" and the only hope for any of us is expressed by Paul in, "Strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy." Paul's idea is that the Christian should not only be patient but "patient with joyfulness." Paul wrote to Christians, many of whom were slaves, "Rejoice . . . again I will say, Rejoice." I often say to our Indian preachers, "You may not be able to rejoice in your salary, your church, your circuit, your home, your converts, but you can rejoice in the Lord," and Paul adds, "Again I will say, rejoice." That is, be patient with joyfulness.

I had this illustrated by a member of my church when a pastor in Calcutta. She was a poor, helpless, rheumatic widow, living on a pittance from the poor fund and giving back a tithe; yet she was so patient with joyfulness, and with such an illuminated, joyous countenance, that the officers of the church vied with each other to see who would have the honor of helping her up and down the steps leading into the church. Later she was taken to the great Calcutta Hospital and her patience with joyfulness so won the nurses that when visitors came they took them to see her, and among them was the wife of the governor, who was so impressed that she brought her state friends, and the widow so won their hearts that when she died the governor's wife, with many

friends, followed her to the grave as mourners. That is, she demonstrated what it means to be patient with joyfulness, and therefore, became so widely known throughout the city, that poor, rheumatic, patient, joyous, widow Morris almost had a state funeral and left a salutary impression on a great city.

It was this being patient with joyfulness through which the early Christians won their way. A Christian was before the Roman emperor simply because he was a Christian. The emperor said, "If you do not deny Christ, I will take away your property." The Christian, smiling, replied, "My property is in heaven." Then the emperor thundered, "I will take your life." The Christian continued patient with joyfulness, and again replied, "Your life is hid with Christ in God." This Roman emperor mused after many such experiences: One of my predecessors sentenced Christ to be crucified and the empire has done its best to obliterate this faith. We have put the Christians into dungeons. They have fled from our persecutions to the catacombs and they have there sung their songs of a living Jesus and eternal life, to such an extent that while our chariots in the light have been rolling into oblivion, the Christians have won the empire. And he cried out: "Oh, Nazarene, thou hast conquered!" It is through joyous Christians that the glad day will come when the nations shall say, "Oh, Nazarene, thou hast conquered." Would not a revival of patience with joyfulness be a most convincing testimony to the power of the "grace of our Lord Jesus Christ"?

Jesus. The other personality who represents liv-

ing in patience with joyfulness, after he had made what, to me, is the most precious revelation of love in the whole New Testament, which most people would say is in John 3. 16; but to me, it is John 15. 9: "Even as the Father hath loved me, I also have loved you." From this matchless announcement Jesus goes on to say why he told them, which was, to reveal the purpose of such infinite personal love. "These things have I spoken to you, that my joy may be in you, and *that* your joy may be made full."

There are those who would try to render ineffective the joyfulness in the life of Jesus by saying it is not recorded that he ever laughed. It may be that in the way of the uncouth he never did. He was too much of a Christian gentleman. But his life furnishes a spiritual ideal full of cheer. Look at a few instances: They brought to him a man totally down and out, sick of the palsy; but Jesus said: "Son, be of good cheer; thy sins are forgiven." Then all changed and the very atmosphere was filled with the joy of Jesus. Another case: A woman with an issue of blood for twelve years, who had spent all she had on the doctors and was no better; but in the most hopeless condition; yet she pressed through the crowd to the joyous, helpful one and touched the hem of his garment. Jesus turned and said: "Daughter, be of good cheer; thy faith has made thee whole." And again everything was changed by the joy in the life of Jesus. When the disciples saw one walking on the water in the storm, they said, "It is a ghost; and they cried out for fear," but a joyous voice came ringing clear through the darkness and storm: "Be of good cheer; it is I; be not afraid," and all was

joy and laughter. And so on, he exhibited patience with joyfulness, wherever he was.

I recall that once when holding our North India Conference and we were having a perplexing time adjusting finances and appointments so that I was completely tired out; but one afternoon as I was entering the church one of our Indian ministers, in conducting opening devotions, was reading in the vernacular: "Let not your heart be troubled: believe in God, believe also in me." Suddenly, as if in a vision, difficulties began to disappear and my heart said: "I have Jesus and God the Father with me, and Jesus pleadingly saying: 'Let not these burdens be on your little heart. Believe God and also believe me, that we are both with you.'" It went through me like an electric current of new life and has remained with me as one of the chief comforting words of the New Testament. This has grown to have a fuller meaning when I remember that they are in the first verse of the fourteenth chapter of the Gospel of John, while the last words of the thirteenth chapter of that gospel were that heart-rending announcement concerning the failure of Peter: "The cock shall not crow, till thou hast denied me thrice." That is, it was in the darkest hour in the life of Jesus that he sent these words of cheer down through the centuries to his people: "Let not your heart be troubled." Christ's gospel is not a gospel of gloom but a peace that passeth all understanding. This brief reference to Christ and his joyful life and teaching is to present some of the sayings of Jesus, as ideals, that have helped me in the very heart of the heathen world to try to live a joyous, patient

Christian life, to try to be patient toward others, and toward God's mysterious plans. I have learned that impatience goes very deep; it involves lack of submission, love, and faith. Therefore, to have these graces so knit together as to let "patience have her perfect work," is so high a spiritual attainment that it may almost be said of it: "Perfect and entire, wanting nothing." Patience is true nobility; patience is power. Holding fast with patience has been the habit and practice of all who have achieved great things as "workers together" with God. "Be . . . sound . . . in patience."

CHAPTER XIII

IDEALS ON THE WRITING OF THE GOSPELS

WHEN as a boy I read the Gospels they made Christ's sayings very real, but when as a student I came to learn that the Gospels were written about fifty years after Christ's ascension, I went through the questionings concerning their accuracy common to all such experiences. Two lines of reasoning have so helped me solve my problem that I pass them on hoping that others may be helped.

The first line of reasoning has been to the effect that these fifty years gave time for much meditation and to make most careful selections from the doings and sayings of Jesus. This line of reasoning has been beautifully illustrated, strengthened, and modernized for me in the story of the dedication of the marvelous marble memorial building erected in Washington, after fifty-seven years, to show a nation's love for Abraham Lincoln. The story which I present to illustrate my line of reasoning runs thus: William Howard Taft was selected by the nation to make the official address at the presentation of the completed memorial to the President of the United States. I quote from Judge Taft's presentation speech to illustrate the worth of time in making a true valuation of the life and sayings of a great character. Here is, in part, what Judge Taft said:

The American people have waited fifty-seven years for a national memorial to Abraham Lincoln. Those

years have faded the figures of his contemporaries, and he stands grandly alone.

His life and character in the calmer and juster vista of half a century inspire a higher conception of what is suitable to commemorate him.

Justice, truth, patience, mercy, and love of his kind; simplicity, courage, sacrifice, and confidence in God were his moral qualities. Clarity of thought and intellectual honesty, self-analysis and strong inexorable logic, supreme common sense, a sympathetic but unerring knowledge of human nature, imagination and limpid purity of style, with a poetic rhythm of the Psalms—these were his intellectual and cultural traits.

His soul and heart and brain and mind had all these elements, but their union in him had a setting that baffles description.

His humility; his self-abnegation and devotion; his patience under grievous disappointment; his agony of spirit in the burden he had to carry; his constant sadness, lightened at intervals with a rare humor all his own; the abuse and ridicule of which he was the subject; his endurance in a great cause of small obstructive minds; his domestic sorrows, and finally his tragic end, form the story of a passion and give him a personality that is as vivid in the hearts of the people as if it were but yesterday.

We feel a closer touch with him than with living men. The influence he still wields, one may say with all reverence, has a Christlike character. It has spread to the four quarters of the globe.

The harmony of his message with every popular aspiration for freedom proves his universality. It was this which Stanton was inspired to predict when, as Lincoln lay dead, he said, "He now belongs to the ages."

We like to dwell on the fact that his associates did not see him as he was when on earth, and that it was for generations born after he was gone to feel

his real greatness and to be moved by his real personality.

Therefore it is well that half a century should pass before his people's national tribute to him takes form in marble, that it should wait until a generation instinct with the growing and deepening perception of the real Lincoln has had time to develop an art adequate to the expression of his greatness.

If Judge Taft's conclusion is correct, that "it is well that half a century should pass before his people's national tribute to him takes form in marble," then how much more "it is well" that half a century or more should pass before the Gospel records of the Christ should take permanent written form for the enlightenment of Christ's followers to the end of time! This line of reasoning has revealed, in a very special manner, the wisdom of God's plan for the writing of the Gospels, and has made them much more precious to me than when I read them without this knowledge. One can easily see how in a great mass of detail incidents would have been written when every detail was fresh in the memory of the disciples that would have little permanent value, and how these dropped out, and the great abiding distinguishing characteristics and sayings of the Christ after half a century of sifting were recorded and have been preserved.

Further, hold Judge Taft's principle of the value of the lapse of time in mind, then stand with him on the dizzy heights above ordinary men to which he lifts Abraham Lincoln, and from that Mount Everest of human greatness look up to the infinitely higher heights to which the Gospels, and particularly John's Gospel, elevates Jesus Christ. In Judge

Taft's eulogy, we come to a better understanding of why a nation—yea, the nations—love and admire Lincoln—yet never think of worshiping him, and in the Gospels we learn why we worship Jesus Christ. As you recall John's inspired record of Jesus put it in contrast with Judge Taft's eulogy of the beloved Abraham Lincoln and realize anew why we worship Jesus Christ and do not worship great men. Here are but a few brief revelations from the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men" (John 1. 1-4).

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1. 14).

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*" (John 1. 18).

Do we not, as this inspired revelation concerning Jesus Christ takes hold of our souls and lifts us to such infinite heights, feel like breaking forth in worshipfully singing some such inspired melody as:

"We praise thee, O God, for the Son of thy love,
For Jesus who died, and is now gone above.

Hallelujah, thine the Glory! Hallelujah! Amen.

Hallelujah, thine the Glory! Revive us again."

The second series of facts and reasonings that have made the Gospels more precious to me and pre-emi-

nently John's Gospel, because of the lapse of time before they were written, commenced at the cross, where it is said:

"But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*" (John 19. 25-27).

This must mean that John had a home in Jerusalem. A Galilæan fisherman could not have left his father's business for years and then own property in Jerusalem unless he had some other resources. We know the names of four members of his family. The father's name was Zebedee, the mother's Salome, and James probably an elder brother because he is always mentioned before John. There are reasons for believing the family was well to do; such as they had hired servants, for it is written of James and John, "they left their father Zebedee in the boat with the hired servants, and went after" Jesus. This indicates that the family belonged to the employer class. Then Salome, John's mother, followed Jesus in Galilee and ministered unto him of her substance (Mark 15. 42). That must mean that she had means to help provide the necessities of the apostolic band. She was also one of those who bought and brought spices that she might anoint the body of Jesus in the tomb; this fact would suggest that her previous giving had not exhausted her ability to give. Jesus must have known all this and much more as well

when he appointed John to take his mother to his home.

Yet another intensely interesting side-light on why Jesus gave his mother into John's keeping rests on a probable relationship, for in John 19. 25, we read, "There was standing by the cross of Jesus his mother, and his mother's sister." Here the name of his mother's sister is not given, but when we turn to Mark 15. 40, several women are described as they are named, and then it is added, "and Salome, who when he was in Galilee, followed him, and ministered unto him." If this identification is correct—and it seems more than probable—then John's mother was the sister of Mary, the mother of Jesus.

For John's preparation to write his Gospel recall that he was the disciple "whom Jesus loved," and that probably for about a quarter of a century he had Mary, the mother of our Lord, in his home. It was a wonderful preparation accorded John to write his Gospel thus to have been closely associated with Mary of royal blood, of the house and lineage of David, chosen by God to be the mother of Jesus to whom the angel said, "The Lord is with thee . . . Blessed art thou among women." Then think of her Temple experience when the aged prophet Simeon told her, "This *child* is set for the falling and rising of many in Israel. . . . yea and a sword shall pierce through thine own soul." It is further said of Mary when she took Jesus to Nazareth, "His mother kept all *these* sayings in her heart." Throughout the life of Jesus Mary had meditated on all these things, and at the crucifixion Simeon's prophecy of a sword going through her own heart was

fulfilled. Then she had experienced all the wonders of the resurrection, ascension, and Pentecost, and now had further years in which to meditate and talk all these happenings over and over again with John. All this throws light on how John was prepared through the lapse of years to write the Gospel of which Origen truthfully said, "The Gospel is the consummation of the Scriptures;" or, as another has said: "The best comes last; the fourth Gospel is the Gospel of Gospels, the Holy of the holies in the New Testament, deep as the sea and high as the heavens." Have we not all felt that Schenkel was right when he said: "Without this Gospel the unfathomable depth, the inaccessible height of the character of the Saviour of the world would be wanting to us, and his boundless influence, renewing all humanity, would forever remain a mystery"? It seems to me that Mary the mother of our Lord living in John's home forms no small part in his preparation for the writing of his matchless Gospel, the Kohinoor of Revelation.

Think of some of its characteristics. In brevity it is a marvel. Modern lives of Jesus and biographies of great men range from several hundred to a thousand or two thousand pages, but John's inspiring life of Jesus would scarcely cover thirty pages, and yet it is worth more than all these other books put together. It is indeed and truly a nugget of pure gold.

Further, the lapse of time gave John, who had a spiritual and philosophic mind, many years for meditation. John through these years brooded over the historical facts given in the other Gospels until in

his Gospel narration runs into reflection, and "history becomes homily." There are no quotation marks in these ancient manuscripts, and without them it is more difficult in John's Gospel than anywhere else in the New Testament to distinguish between what Jesus said and what John said. For example, it is hard to tell whether, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," are the words of Jesus or the summary of John's years of meditation. But what does it matter? John had grown to be very much like Jesus. We know the words contain the very heart of the Gospel, and summarize the whole of the teachings of Jesus. John, in old age, after many years of meditation and years of communion with the mother of our Lord, had attained to such spiritual insight that one has truthfully said: "His Gospel is like the waters of Lake Tahoe—crystal clear but of unfathomable depths; or like the clear heavens above us, filled with worlds which are hidden by the very excess of light."

Then these years of meditation had led John to make the aim or purpose of his Gospel to be neither biographical nor historical, but religious. In his closing words John sums up his purpose thus: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20.30-31). This explains the distinctive spiritual characteristics of John's Gospel. It is estimated that ninety-two per

cent of John's Gospel is not found in the other Gospels.

The keynote of John's Gospel was not, like Matthew's, the "kingdom of God," but was the "Son of God." Therefore the central thought of John's Gospel is the incarnation. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father.*)" If we think of John's Gospel as a sermon, this is his text. He is so sure after these years of meditation of what he writes that twenty-five times in his Gospel and nowhere else in the New Testament do we find "Verily, verily," the double Hebrew "Amen, amen." The other Gospels tell the external incidents of the life of Jesus, but John puts these in the background and writes of the thoughts of Jesus, as stretching away into the eternities and revealing the spiritual depths and heights in the purpose of Christ's coming into the world. To illustrate: though the incarnation was the center of his theme, he brushes aside details and gives no account of either the virgin birth, the baptism, the temptation, the transfiguration, the Gethsemane agony, or the glorious ascension. This, startling as it may seem, is not half of the omissions. Who but John, who knew the heart of Jesus, could leave out all this and yet give us a Gospel of which one has truthfully said, "I believe the Gospel of John has been blotted by more penitents' tears and has won more hearts for the Redeemer than all the rest put together." How marvelously the lapse of years prepared the beloved disciple to write such a Gospel!

According to Luke, the accurate historian, John

was among the first disciples and is believed to have been the youngest among them—about ten years younger than Jesus; yet he lived long after all the others had finished their earthly service. His life was a wonderful growth, and he came late in his life to his own. It would be safe to say the Gospels and the Acts tell us ten times more about Peter and Paul than about John. John was the last in the apostolic company to come to a commanding position in the church. On this a modern writer has said:

Peter first stamped himself on the church; then Paul; last, John. And as it was in that first period of Christianity so was it to be in the subsequent ages. For fourteen centuries Peter ruled Christendom, as was symbolized by the church inscribed with his name in the city which was, for most of that period, the center of the Christian world; then, at the Reformation, Paul's influence took the place of Peter's, Paul's doctrine being the soul of Protestantism. The turn of John has still to come: his spirit will dominate the millennial age.

This quotation somewhat overstates the facts, for the lives and teaching of Peter, Paul, and John were not exclusive of each other, and the church in its more advanced stage will not put aside either Peter or Paul. Nevertheless, John's theology concerning the Christ and his Gospel and long life of self-effacing love, will, in my judgment, have, as did his life, the last, longest, and greatest influence over the church in its future and highest stage of development. The church in its present efforts to get back to Christ is laying more and more stress on John's conception of Christ and his love gospel, and this

will increase with the growth, and greater union of the church until John's Gospel will have the first place. Did not Jesus foresee all this? I believe he did, for when John was not yet recognized by others, he was the disciple whom Jesus loved and to whom Jesus gave his mother to help prepare John to give to the ages a Gospel that leads us past the veil and into the Holy of holies.

I see, with the thought of Mary the mother of our Lord in the home of John, I have been led on to illustrate chiefly through John my line of reasoning concerning the worth of time in the writing of the Gospels, but it should not be overlooked that the other Gospel authors had free access to the home of John, and therefore could counsel freely with the mother of Jesus. Let one reference cover all this line of helpfulness from the life of Mary in the home of John to the writers of the other Gospels. Take the case of the accurate historian Luke, who tells us in the introduction to his Gospel how he traced the course of all things accurately even to those "who from the beginning were eyewitnesses." Where could Luke have gotten such full particulars about the Holy Spirit's overshadowing the mother of our Lord except from the only "eyewitness," Mary herself? This principle of the value of time for meditation, as I think, applies to all the Gospel writers, and makes all the Gospels to me exceedingly precious.

CHAPTER XIV

IDEALS ON A LIVING CHRIST

THROUGH a living Christ, revelation has become progressive. His dying preceded his ascended living. Is there not more mystery and power in the two words, "Christ crucified," than in any other two words apart from Christ in all literature? John Oxenham has beautifully presented this in his poem, "The Cross."

THE CROSS

"The Cross still stands for Right
Against ungodly Might;
God's Love is that Eternal Light
That shines forever,
Failing never,
In the darkest night.

"Though worlds in ruin lie,
Though man despairing die,
Though earth doth still Christ crucify,
The Cross stands ever,
Failing never,
Love to glorify.

"Unchanged from what it meant
To that first penitent,
Symbol of Love Omnipotent,
The Cross stands ever,
Failing never,
Of His Great Intent.

“God’s Love to testify,
Man’s faith to justify,
All life and death to dignify,
The Cross stands ever,
Failing never,
Of its sovereignty.

“God’s Love hung on the Tree;
Christ died—for you and me;
Christ rose again—for you—and me;
So—Love lives ever,
Failing never,
Through eternity.”¹

Marvelous and incomparable as is this crucifixion story, yet a story of Christ that ends with the cross is only begun, for redemption does not stop at “Christ crucified.” There are other more powerful words of progressive revelation: “Christ risen,” “Christ ascended,” “Christ enthroned,” Christ sending forth “the promise of the Father,” “Christ answering prayer,” and “Christ coming again.”

Luke wrote the Gospel which has well been called “the most beautiful book in the world.” How poor the New Testament would seem without Luke’s Gospel, in which there is so much that is not in the other Gospels, and which, in the fullest way, gives the story of the incarnation, crucifixion, resurrection, the account of the ascension, and the promise of the clothing of believers with power from on high. Yet the same author calls all this but a beginning. “The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach” (Acts 1.1). This is Luke’s own comparative estimate of his com-

¹ Reprinted by permission of the author.

prehensive Gospel story. In his Gospel he made the life of Christ tower above all other lives like a great majestic mountain peak, and then dismisses it as a mere introduction—a preface to the things that are eternal. Is not that one of the finest tributes ever paid to Christ? Yet is not all this in perfect harmony with Christ's own estimate? When the disciples were weeping because he had said, "I go unto him that sent me," Jesus comforted them, saying: "It is expedient for you that I go away," and then outlined the infinitely vaster scale on which he would work through the Holy Spirit in his people when he would not be bound to any locality by physical limitations.

I once spent Easter Sunday in London when Hugh Price Hughes was at the height of his fame. The City Press pulpit announcements had him down on Easter Sunday morning for a little out of the way chapel, but I found it. I had never seen him, but his first words as he began his sermon remain with me yet. They were: "I have just visited the Roman Catholic churches of Europe. I have seen everywhere a dead Christ and also a dead Church." Then he went on in sharpest contrast to preach a risen and reigning Christ in such a masterly, faith-inspiring manner as is never to be forgotten.

There is an Indian village story that fits right here. One of our Indian ministers was preaching under the trees in the open air near a village. Everything being informal, as the assembly was thus in the open, a Mohammedan gentleman stood up and interrupted, saying: "You must admit that we Mohammedans have one advantage over you Christians."

The Indian minister, also a gentleman, replied: "Tell us what it is."

"It is this: When we Mohammedans go to our Mecca we find, at least, a coffin, and we know that Mohammed's body is in that coffin. Therefore, we know that he lived and is dead: when you Christians go to Jerusalem, your Mecca, you find nothing but an empty sepulcher."

The village preacher smiled, replying with "Thank you. All you have said is perfectly true and most clearly reveals the difference between Mohammedanism and Christianity. Mohammed is dead and Mohammedans know it. Jesus, the head of 'his body the church,' is alive and on the throne, directing the building of his kingdom throughout the earth, and Christians know it."

Does not this little story set forth the vital hope-inspiring contrast between Christianity and all non-Christian religions? Buddha, Confucius, Mohammed and all other founders of religions are dead, but Jesus Christ, Christianity's Founder and Head, is alive forevermore.

Oft as I have gone through the villages of India and thought of over two hundred million intensely religious Hindoos, then of seventy million missionary Mohammedans, and in contrast the small number of Christians in their poverty, I have been tempted to become discouraged. Then I would turn in thought to the central teaching in this village story, Christ alive, and as the Head of his body the church doing the thinking and planning and possessing all power in heaven and on earth, and that he shall "never fail nor be discouraged." Soon,

under the spell of such inspiration, as on wings of eagles my faith would be soaring into the heavens triumphantly over all discouragements. Sometimes I have recalled the story of the great temple of the goddess "Diana of the Ephesians," and thought of how the wealth of nations and of centuries was used in the building of that temple, and that at one time a missionary went through the city and the surrounding villages preaching a living Christ, "Jesus and the resurrection." Then I would ask myself, Where is that marvelous temple now? Can you imagine that even Paul could have believed it if he had been told as he preached on Mars' Hill that two thousand years later the gold-gilded temple of the great Diana would have so crumbled to dust and been so buried that excavators would have to dig down through twelve feet of débris before its location or its faintest relic could be discovered? Do you not think that at that time this would have been too much for the imagination of even Paul? In contrast I have stood in one of the greatest temples of Hinduism at Madura, covering twenty acres, which has been many centuries in building and contains untold millions of wealth. Standing in the midst of its gilded grandeur, does it not seem almost unbelievable that it should meet the fate of the great Ephesian temple? Yet when one trusts in the living Christ who drops centuries from his hands as sands drop in the hourglass, and who is to have "dominion for ever and ever," all this becomes believable, and the humble Indian missionary realizes that he is helping lay the foundation of a future Christian empire. I also visited the great "Temple of Heaven,"

at Peking, China, in 1915, and again in 1924. The decadence in those intervening years of that national temple where for centuries each succeeding Chinese emperor worshiped for his people was strikingly startling and left the impression that it was already crumbling to ruins. What is the explanation? It is all told in the Indian village story. The founders of the great non-Christian religions are dead, and their systems are beginning to decay, and as it was around Ephesus, so it is over the great Eastern world, the missionary is telling the story of "Jesus and the Resurrection," and that the outcome in those great lands will be but a repetition of the story of the temple of "Diana of the Ephesians" in the missionary heart there is no doubt.

The permanent type of what a living Christ should mean to the whole church is prophetically epitomized in the transformation of the disciples of the first Easter. In the morning, dead hopes, dead joys, dead faith, dead courage, all bewildered and bereaved; in the evening, after an interview with the risen Christ, they were raised to a victorious resurrection hope, joy, faith, and courage. They were no longer cowed, broken, dispirited, as they had been in the morning, but they had attained resurrection glow and victory. This is what a living Christ should mean everywhere to the individual and to the church. The forty days before his ascension in which he declared, "All authority hath been given unto me in heaven and on earth, was not a sequel but a prelude; a time of preparation for the coming changed manner of apprehending the living Christ. No longer by physical manifestation but by a divine spiritual pres-

ence; no longer sight, but faith; and no longer any physical limitation. "If thou hadst been here, my brother had not died," no longer applies, but now he is available alike for every age and everywhere. "Lo, I am with you always."

John the Baptist put together in two sayings the sum of the good tidings of great joy. The first is: "Behold, the Lamb of God, that taketh away the sin of the world." This is the Gospel of the atonement, the story of the cross, and was completed once for all and is the foundation of all. John's other statement represents the continuous work of the risen, ascended, reigning Christ, and is to be repeated in every victorious life. It is: "He shall baptize you in the Holy Spirit and in fire." This second represents the culmination and the purpose of all that went before and is the efficient power of all that is to follow, but do we so treat it? How few sermons are preached definitely upon a living Christ sending forth the Holy Spirit as an enduement of power for service. Some time ago in the home press—and I refer to this because I have lived in India—a very prominent Methodist, who is not now a pastor, went to worship in the regular Methodist church on a Sunday morning and heard a series of carefully selected hymns on the Holy Spirit and a sermon on the same subject, and he considered that as so exceptional in our Methodist churches that he discussed it in a long article in the church press. How fairly that represents general conditions in the homeland those who live there know much better than I; but is it not true that comparatively few sermons are preached on the real work of the living Christ—the

pouring forth of the Holy Spirit, the "promise of the Father"? To what extent is the climax of Christ's work prayed for, preached about, and expected as an equipment for service? To whatever extent these truths are neglected, does it not explain many things? If it were the climax of sin on the part of the Jew in his age to reject Jesus, is it not a greater climax of sin for the present age preacher to neglect, ignore and thereby grieve God's Holy Spirit? The central idea in the work of the minister preaching a living Christ is to bear witness to having received the Holy Spirit from a living Christ in his own life and to proclaim that as the birthright of all God's people.

I have no way of knowing, but have sometimes wondered, how many churches there are into which, if the apostle Paul should come as he came to Ephesus and should call together a dozen of the leading officers and ask them, as he asked the twelve at Ephesus, "Did ye receive the Holy Spirit when ye believed?" would have to answer, "Our eloquent pastor, Apollos, has never even told there is a Holy Spirit, nor prayed with us, nor had us pray together for the outpouring of the Holy Spirit." I put this in the form of an interrogation that those who know may answer. Brother Pastor beloved, what kind of an ideal is yours, and what kind of a report would your officials have to make under such circumstances concerning the personal testimony and the teaching of their pastor concerning the Holy Spirit sent forth by a living Christ?

Is it not a startling thought that right in the pulpit as a witness one can grieve the Holy Spirit and

commit the unpardonable sin of grieving him until he departs? I think my whole ministry of testimony has been influenced by the example of the Master, who, before he preached, gave his personal testimony: "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor." That is to say, Jesus bore witness to the Holy Spirit's anointing as his preparation for preaching. I have always reasoned in this way: "If even Jesus could not preach except in the power of the Holy Spirit, how much more cannot weak, sinful I?"

Lastly, and not to lengthen this study unduly, no matter how gracious and glorious have been the earthly experiences and joys of individual believers or the whole church, all that can happen on this side of the future eternal life is but a beginning of the glorious outcome to the church through having a living Christ. Peter beautifully expresses our future hope when he says, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

CHAPTER XV

IDEALS OF GOD AS A FATHER

FROM my missionary experience and observation I have come to believe that the distinctive characteristics which differentiate the people of one religion from those of another can largely be explained by their different conceptions of God. Just as the sun gives color to every tiny blade of grass, so a people's ideas about God give color to their whole social and religious life. The Jews among whom Jesus worked had surpassed all other people in believing in a personal God with moral qualities who made a difference in the treatment of the righteous and the wicked. They had come to know that "Better is a little that the righteous hath than the abundance of many wicked," for "Jehovah upholdeth the righteous." God was to them the God of their nation, "the Holy One of Israel." Their chief title was "King." When I read the Psalms I am struck with the absence of "Father," but when I read the Gospels I find "Father" to be the key-word, and all other conceptions must be harmonized, not with God's Kingship, but with his Fatherhood. In short, John tells us that the chief purpose of Christ's mission on earth was to show that "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*." That is, as a Son, Jesus so led God forth to view that he could say: "He that hath seen me hath seen the Father"; and therefore now we know God is Christlike.

When in the villages of India, seeing hideous idols on every side representing perverted conception of God, my favorite text has been: "After this manner therefore pray ye: Our Father." When a people have the right conception of God, they have something that remains and works out in all the relationships of life. I have, therefore, thought it was not my first message as a missionary to either reprove sin or hold forth ideals of virtue, but to give the people the revelation of Jesus concerning the Father; and it is because of this Christ's revelation concerning God working as a leaven, in the thought of one fifth of the human race, that fifty millions or more who have been taught that they were untouchable have caught the idea that they are men, that God is their Father, and that, therefore, they have rights. This teaching, leavening the thought of India for so long, is the explanation of the mighty reform movements of that great land. The high caste also are becoming more and more afraid to oppress those who Christ teaches are the children of the same Father as they, and the oppressed are less willing longer to be oppressed.

No great life can be built except around some great ideal. Taking Jesus as my ideal in believing in God as a loving Father, what do I find Jesus building his great life around? The first recorded word of Jesus in his boyhood temple story was "Father;" and his last word on the cross, "Father, into thy hands I commend my spirit," and so on all the way from Nazareth to his closing intercessory prayer. "Father, the hour is come; glorify thy Son, that the Son may glorify thee." All through his

matchless life he builds it around "Not my words," "works," "sayings," "will," "way," but my "Father's who sent me." So continuously did he adhere to this that when carrying out his great commission of revealing the love of the Father, in Gethsemane, in such agony, with the cross before him, that "his sweat became as it were great drops of blood falling down upon the ground," even then he prayed, "Father, if it be possible, let this cup pass away from me" (that is, If there is any way to save the world and save me, let this cup pass), "nevertheless, not as I will, but as thou wilt;" and in this complete co-operation with the Father's will he went to the cross and redeemed a world. Does not Christ's suffering throw some comforting light on the mystery of the Father permitting suffering in this world? No one can doubt that God the Father loved "His only begotten" and "dearly beloved," nevertheless, in accomplishing his Father's will he went to the cross. When I have suffered, or, as a pastor, have had to comfort the suffering, it has always helped me to recall the suffering of the Christ with the question, Is the servant greater than his Lord? And to reason that since the Captain of our salvation was made "perfect through suffering," we also are refined in carrying out the loving Father's will. "Sometime we'll understand."

Under the conception of God as a Father I come nearest to comprehending Christ's most profound, tender, and comforting revelation of the heart of God. "Consider the lilies;" "Your Father knoweth that ye have need of all these things;" "Receive the kingdom of God as a little child."

These most tender and precious revelations inspire me to a joyous trust in the personal care of my heavenly Father, help me to make my social service program, clarify my theology, reveal the missionary motive, and in this order I shall tell something of what this has meant to me.

PERSONAL CARE

"The birds." When last in Rangoon, friends took me for a sunset row on the royal lakes, beautiful Burma's entrancing beauty spot. These lakes nestle amid islands beautiful with an abundance of luxuriant tropical foliage and crowned with majestic flowering trees. These great trees, mingling with the golden Shwe Dagon pagoda¹ and many smaller pagodas, are reflected in all directions in the beautiful rippling waters, all this combining to make the lakes one of the most charming, restful resorts on earth. To all this on that memorable evening there was added one of the most gorgeous, radiant, glorious, exquisitely colored tropical sunsets I have ever seen. While I was reveling in that entrancing dreamland and just as darkness began to fall over this all but heavenly beauty, there began to appear, coming from

¹ The Shwe Dagon pagoda of Rangoon, the greatest shrine of Buddhism, is the first object to be seen as ships approach from the sea, for it is 1,335 feet in circumference and 378 feet in height, and has at its summit an umbrella-shaped crown in whose bells and ringlets are hundreds of thousand dollars worth of jewels. Within its inclosure there is room for many thousands of worshipers, and they can worship at hundreds of images of Buddha made either of brass, marble, or alabaster. When Bishop H. W. Warren made his official visit to Southern Asia, I took him to see this pagoda, and after several hours of close observation, that experienced traveler remarked, "This should be ranked among the seven wonders of the world."

all directions, in such numbers as to overcast the sky, the scavenger, thieving, songless, rasping, cawing black crow, an almost repulsive bird when compared with God's myriad species of the birds of the heavens adorned with plumage of indescribable beauty and infinite variety, whose joyous songs make the air of the heavens melodious. As I watched and listened to the cawing of those unattractive black crows coming by the thousands, representatives of multiplied millions of these scavengers of the Oriental world, and saw that amid all that wealth of beauty a loving Father had a resting place for each crow, my soul was filled to overflowing with a new consciousness of the all-prevailing, loving care of my Father God. I reasoned, if God through the ages so cares for these countless millions of black, cawing crows, how much more will he care for his child for whom Christ died, and for whom he has built this universe for his home. I have felt ever since I left my earthly father's home when a boy that I have been carried over the cares of life by my heavenly Father.

Here is a rebuke from the birds for those who worry:

"Said the Robin to the Sparrow,
'I should like to know
Why these human beings
Go about and worry so.'

"Said the Sparrow to the Robin,
'I think it must be
That they have no heavenly Father
Such as cares for you and me.'"

To complete the comforting lessons from considering the "birds of the heavens," my mind naturally ran to the chorus of that inspiring song, "His Eye Is on the Sparrow":

"I sing because I'm happy,
I sing because I'm free,
For his eye is on the sparrow
And I know he watches me."

"*Consider the lilies.*" In getting comfort out of this other saying of the Christ, I am reminded that the lilies, representing all white, pure, bright, spiritual flowers, stay in their places, obeying nature's law for lily life, and when they have done that, our heavenly Father, for his children's gratification, makes a whole universe minister to the beautifying of the lilies. This our heavenly Father has done, under all skies, in all climes, for all peoples, and for all ages. "How much more shall *he clothe you*, O ye of little faith?"

"*Receive the Kingdom of God as a little child.*" Comforting as have been Christ's teachings concerning the birds and the lilies, yet that teaching of Jesus which has for me through life become increasingly more precious has to do with the hearth, the child in the home. As I have studied the characteristics of a normal child in a normal home, that I might apply all to myself as a child in my heavenly Father's home, their joyous trustful freedom from care has impressed me as one of the chief lessons Christ would have me learn from normal children and imitate as God's child. Trustful, freedom from care, for food, clothes, home, and everything is the

characteristic of the ideal child as it romps, plays, eats, sleeps, and enjoys life without an anxious thought. I have in mind a child I knew who was adopted into a home of wealth. That child took possession of the adopted father and mother, threw herself into their arms with perfect abandonment, and acted as if everything in the home were hers, to which trust the parents, with unbounded joy, responded. The application as it has appealed to me is that my Father has built this great universe as my home, and he rejoices as did those parents when I, as his child, trustingly and joyously do as a child should and honor him without anxiety or worry by fully enjoying all he has provided for me. When men forget this and live to struggle, as though all responsibility were theirs, to gain wealth, our Father still reserves, as a gift of grace, the best things which money cannot buy in infinite abundance for his poor—as the world estimates—who trust him. Light, heat, air, health, sleep, the glories of sunsets and sunrisings, the windows to the infinite—these are all a Father's free gift to all. There is a very suggestive hint concerning our Father's compensations in the story of an English lord living in a massive mansion, abounding in wealth, but suffering all over from gout. One day, in desperation, he pressed his physician for a cure, who replied: "I can give you a prescription that will cure you, but you won't take it. It is simply this: Live on what your gardener lives on, do the work he does, and you will have the health he has."

I am writing this while in the Clifton Springs Sanitarium, regaining my health after all but forty

years in tropical India. One day that much beloved white-haired saint who has retired here, Bishop William Burt, came in to see me. While visiting, he told in outline his life story: how he was born in Cornwall; how his father died when he was but a child; how he came to America as an orphan boy; earned money to bring his widowed mother; how he cared for her while he continued to earn money for his education; and so on and on, until now he is a world-wide honored and greatly beloved retired bishop of our church. As he told his most inspiring story, I recalled the life story of another boy, who was born in obscurity in a little log-cabin in Canada, in a home of comparative poverty but abounding piety. As we sat together as brother bishops, I asked Bishop Burt: "Had you given yourself to God before you left Cornwall?"

He replied, "Oh, yes, one year before I left Cornwall I surrendered all to God, my heavenly Father, and he has done all the rest."

And I replied, "With either of us there is no other explanation than God's infinitely loving fatherly care and guidance; but that is all sufficient."

Now, surely, I do not tell this to boast. God forbid. But I do tell this story of two poor, unknown boys, born in other countries, and thus cared for by a loving heavenly Father with a great yearning hope in my heart of helping present-day young people to understand that to be a true Christian has no mysteries, but is only to love, yield, obey and trust our loving heavenly Father, and leave all the future in his hands. Some reader may say, "But all cannot be bishops." True; but all can have and be that with-

out which being a bishop profiteth nothing, that inheritance which contains the most daring thought the mind of mortal man ever conceived, is for all—"heirs of God, and joint heirs with Christ." Hallelujah!

I am often impressed that Jesus would have me strengthen my faith by meditation on his illuminating outline of climbing up from that which is best in evil earthly parents to that which is best in heavenly Fatherhood. I sometimes lie awake in the morning and envisage Christ's word ladder, like Jacob's reaching from earth to heaven. I see each of Christ's words as a rung in the ladder (try it some time):

HOW—MUCH—MORE—YOUR—FATHER—IN HEAVEN
—WILL—GIVE—GOOD THINGS—TO THEM—THAT—
ASK—HIM.

How gladly, I reason, would our poor Christian parents in India give education and many other good things to their children, but have not the ability; but my Father in heaven has the inclination and ability to do for me "exceeding abundantly" above the very highest I am able, either to ask or even think and that throughout eternity.

Is it not surprisingly strange that this precious doctrine which Jesus put in the very forefront and about which he labored with such earnestness, left scarce a trace on the theology of the early church and for long centuries largely passed out of practical Christian consciousness? Even to come down to more modern times, the Anglican Communion has thirty-nine Articles, one on the marriage of priests, one on descent into hell, and so on and on, but noth-

ing on the Fatherhood of God. Even John Wesley did not put anything on this Fatherhood into his revision. The Presbyterian Church has a Confession with thirty-three chapters which deal with great mysteries, but not one on the Fatherhood of God. This comparative silence on the Fatherhood of God from the early Fathers to rather recent times has been more than an omission: it has been a tragedy, a heresy. Because of this heresy the justification of war, slavery, the right of kings—God the King of chosen peoples and the austere Judge of the rest—has all been proven from the Bible.

But, thank God! the new emphasis upon Christ's revelation of Fatherhood and brotherhood is now so coming into the Church that she is calling for a social program of equal justice for all people regardless of race, color, or sex, a living wage, limited hours of toil, protection of childhood and life, more parks and playgrounds, the abolition of war, and so on and on the whole social program of the churches is growing more Christlike.

Then as to ideals in theology, who can doubt that just as Christ put God's Fatherhood in the very center of all his revelations, so the Fatherhood of God will come to be that from which all theology will emanate and around which all theories of the atonement will resolve? Who can limit the length to which a mother's love may compel her to go in making sacrifices for a wandering boy? How much more can we not limit the length to which the mother-heart of God has and will yet go in making loving sacrifices to win back his sinning, wandering children?

The Fatherhood of God contains the supreme mis-

sionary motive. There was a very sad difference between the condition of the Prodigal (the Christless nations) in the far country and at home, but even there he was a son or he would have had no waiting, watching, loving Father's home to which he could return; or, to take Christ's other figure, "Other sheep I have . . . them I must bring," or take Paul who, when he realized all he had in Christ, cried out: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish" (Rom. 1. 15).

So we all, who are "the body of Christ," are debtors to our brother for whom Christ died who is in the far country. There is only one right thing to do with a debt—that is, pay it. We are "The body of Christ." What is a body? It is that through which alone the heart and mind and will within can express themselves and come in contact with the outside world. Suppose that after Shakespeare had thought out one of his great plays and all was clear in his brain, he had become paralyzed and could neither write, speak, nor move. All would have been lost to the rest of mankind because his body had failed him. Christ embodies the Father's infinite love, provision for salvation from sin and to eternal life for all the nations, but he has limited himself in making it known to the nations through the church as his body. We are to be his feet, hands, voice; and if his body, the church, fails him, the nations cannot know. To do this for Christ to those around us and those afar off is what it means to be a Christlike Christian. When one has a call to the Christless nations, our brothers, God's children, for whom Christ died, then to carry to them these glad

tidings of great joy is the missionary commission and motive—the will and plan of the Father. “Go ye” is the ever-present commission. Here is the vital question :

SHALL WE FAIL HIM?

“Christ has no hands but our hands to do his work
to-day;

He has no feet but our feet, to lead men in his way;

He has no tongues but our tongues to tell men how
he died;

He has no help but our help to bring them to his
side.

“What if our hands are busy with other work than
his?

What if our feet are walking where sin’s allurements
is?

What if our tongues are speaking of things his
would spurn?

How can we hope to help him and hasten his re-
turn?”

Shall we not, rather, individually reverently kneel
and make a personal covenant with Jesus Christ, the
Son of the Father, saying:

“Were the whole realm of nature mine:

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all”?

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